

THE STAR HANGER

The Original Multilevelate Reality Tutorial

BY TROY R. BISHOP



The Star Hanger

by Troy R. Bishop

One - The Supreme Being

Letter # 1

The Supreme Being

June 24, 1991

My Friend:

I would like to begin this study of multilevelate reality with thoughts of the Supreme Being. In the Supreme lies our meaning in life. As *The URANTIA Book* teaches, in a system, parts are connected to each other only in relation to the whole (112:1.17). You and I are *parts*. The Supreme is the *whole*. If you wonder *where* the Supreme is, just go outside on a clear day and look up into the blue sky. You will be gazing into the belly of the Supreme.

The Supreme Being is the totalizer of all human experience and all finite, time-space reality (107:5.6; 116:1.1; 116:7.1). I don't want to lecture you on this. The *URANTIA Book* teaching on it is replete. I would point out an amazing fact, though. Consider, if you will, the *URANTIA Book* mention of *higher personalities of the Infinite Spirit*. Solitary Messengers, for example (23:0.1). This appellation, *higher personalities of the Infinite Spirit*, is not devised to signify that Solitary Messengers are personalities who *work for* the Infinite Spirit. It means, rather, that at the level of reality occupied by the Solitary Messengers, the Infinite Spirit is the spiritual equivalent, in a sense, of a *multiple personality*, the *Solitary Messengers*. The Solitary Messengers are the *higher finite personalities* of the *one Infinite Spirit*.

The reason I mention this is that we are told in *The URANTIA Book* that once an ascender becomes a finaliter—a sixth-stage spirit—the ascender becomes associated in a new way, referred to as *finaliter transcendation*, with the spirit gravity circuit of the Eternal Son and *thus becomes a candidate for*

recognition as a personality of the Supreme (117:5.3). You and I shall be *personalities of the Supreme*. You shall be a personality of the Supreme Being. I shall be a personality of the Supreme Being. As *The URANTIA Book* says, we shall reveal the Supreme Being as naturally as Jesus revealed the Universal Father (56:8.2; 56:8.4; 112:2.18; 117:5.4). And when we become *seventh-stage spirits*, on that inconceivably distant day when the growth of the Supreme is complete, your dual mind, and mine, will become *triune*, each tripartite mind consisting of the *mortal mind*, the *Adjuster mind*, and the *Supreme Mind*—the mind of the accumulated meanings, values, and experience of all time and space (117:5.3).

I said that the *URANTIA Book* teaching about the Supreme is replete. May I recommend in particular that you read a passage in *The URANTIA Book* (117:4.5 117:4.14) that I call *Hymn to the Supreme*? In those extraordinary words, you will see the cosmic basis of morality and duty laid out, which, the writers of these words teach, far transcends concepts of relative right and wrong. You will see your true and sacred obligation and opportunity touchingly portrayed.

You and I shall be personalities of the Supreme. We are the only way the Supreme ever manifests as a person to our level of existence. If God is to come to earth, he must come *as we bring him*. He will only be as good as *we allow him to be in us*. The very quality of God that is extended to humans on this earth depends upon how well we who would extend this presence to them follow the Supreme-coordinated Father guidance of the Adjuster. And when you and I go to the higher spheres and gaze upon increasingly divine beings, we will not be gazing upon glory, except as we are willing to see God in these beings, of whom we will progressively be becoming peers. Indeed, the seven cosmic circles of human progress are measures of our *cosmic level* (110:6.16). Entering a particular circle signifies that we have attained a

corresponding level of morontia awareness of our initial relationship with the Supreme Being (110:6.16).

The Supreme Being, your greater self and mine, the time-space presence of the Paradise Trinity and of the Father-I AM, is the meaning of my existence and of yours—and of mine-yours. We find the Father, *The URANTIA Book* tells us, in our own hearts and find the Supreme in the hearts of all other humans (117:6.23). Once the will of God attains to action, it transmutes from the Father to the Supreme. The Father is *in* us; the Supreme is *all around* us. The universe is the Supreme's body. Jesus said that once you find God in your soul, you will find him in the souls of others, and then in all the creatures of a whole, vast universe (155:6.13).

Only when you and I are centered upon our very reason for existence—actualizing the Supreme Being through Father-indited loving service to our brothers and sisters—can the study of multilevelate reality or anything else have any meaning.

Sincerely,

Troy R. Bishop

Two - Homolevelate Triates

Letter # 2

Homolevelate Triates

September 27, 1991

My Friend:

In this letter I would like to introduce you to the centerpiece of multilevelate reality, the *triate*. I would also like to communicate to you some of the larger significance of triates by sharing some of the thinking that led to my discovery of triates.

1. Informational Analysis

If you and I are to explore the variegated conceptual terrain of multilevelate reality, we must become intimately aware of the nature of information itself. We can categorize the information in *The URANTIA Book* into different informational *types*, which we shall designate by *numbers*.

Type one information is information that is *completely understandable in terms of today's knowledge*. An example of type one information is the teaching that *seven superuniverses* populate the superuniverse space level (15:1.1-15:1.6).

Type two information is *logical* in a sense but in some aspect or another *lies outside of common human experience*. This category of information can appreciatively be visualized only by indirect means—for example, by analogy. An occurrence of type two information in *The URANTIA Book* is the teaching that the emanations of Paradise undergo progressive *downstepping* from the status of *potency* to *force* to *energy* to *substance* (42:1.5-42:1.6).

42:2.1-42:2.14). This particular type two information can understandingly be visualized by picturing a progressive precipitation from *gas* to *mist* to *liquid* to *solid*.

Before mentioning *type three* information, let me briefly describe a *sylllogism*, an *ideational mechanism* used in *deductive reasoning*. (*Deductive reasoning* is the process of extracting *specific* information from that which is *general*).

A *sylllogism* has three parts: 1) a *major premise*, 2) a *minor premise*, and 3) a *conclusion*. A *major premise* is a generalized conditional assertion. A common form of major premise is a statement to the effect: *if this, then that*. An example of this sort of major premise is the following: *if a person wears red clothes, then that person is happy*. A major premise need not be a simple statement; it can comprise a complex *conceptual model*.

A *minor premise* states that a particular fact is so. For example: *this person is wearing red clothes*. A *conclusion* is a derivative fact reached by linking together a major and minor premise. The conclusion reached by combining the major and minor premise above is: *this person is therefore happy*.

The third category of information in *The URANTIA Book*, *type three* information, I would describe as an *unfounded syllogism*. It has both a *minor premise* and a corresponding *conclusion* but no identifiable or commonly accepted *major premise*. An example of an unfounded syllogism is the statement: *the pen is on the desk; therefore, it is out of ink*. No major premise is advanced, or assumed to be known to the recipient, which links together the pen being on the desk and the pen being out of ink.

2. Implied Mechanisms

In some instances, the writers of *The URANTIA Book* present type three information in the form of one or another comprehensive collection of

internally consistent information which, in its manner of presentation and also in its interrelationships, strongly suggests the existence of some underlying major premise. Their manner of presenting type three information often seems to imply that we, the readers, are privy to knowledge about this major premise, *even though they know that we are not*. Sometimes in *The URANTIA Book* a type three information set appears to offer glimpses of the underlying major premise, which frequently appears to be some cosmological mechanism. The unrevealed, but broadly implied, informational details about such an implied major premise, or mechanism, I call *type 3.5* information, which itself constitutes a *conceptual* mechanism.

Hypothetical information which persons develop from type three information, I call *type 3.75* information. Specific type 3.75 information can never be proven to constitute the type 3.5 information which is hidden in type three information; that is, one cannot prove the unstated, or incompletely stated, intention of the *URANTIA Book* writers. But, depending upon its specifics, type 3.75 information can be consistent with types one, two, three, and 3.5 information and also can be logical, internally consistent, and an accurate descriptor of reality. Type 3.75 mechanisms are derived through *inductive reasoning*: that is, proceeding from the *specific* to the *general*—the *opposite* of *deductive* reasoning.

The term, *multilevelate reality*, can designate either the *reality* or the *study* of the reality; i.e., the *field of knowledge about* the reality. Certain aspects of multilevelate reality are, with reference to *The URANTIA Book*, type 3.75 data. Multilevelate reality, however, stands on its own outside the framework of *The URANTIA Book* and does not depend on *The URANTIA Book* for its derivation, development, or significance.

One example of type three information consists of the collection of references in *The URANTIA Book* to an *embrace*, in which a higher being *embraces* a

lower being, thereby altering the reality status of the lower being. The *embrace* of a Mother Spirit transmutes cherubim into Mansion World Teachers (38:8.5) and, applied again, converts the Mansion World Teachers into seraphim (38:8.6). On Paradise, the *embrace* of the Paradise Trinity endows finaliters with high spirit attributes (40:10.12). *Embrace-related* information in *The URANTIA Book* is always an *adjunct* to some other topic and never an explicit and systematic description of the *embrace itself*. The corresponding *type 3.5* information regarding the *embrace* consists of the *unstated description* of the mechanism of the embrace. Corresponding *type 3.75* information is what various persons glean from the *type three* information. One must always recognize that *type 3.75* information is *not* *type 3.5* information.

At first one might wonder why the writers of *The URANTIA Book* developed such vast and intricate cosmological descriptions around unstated major premises. But thought reveals numerous reasons why this must be so. Though it is not the subject of this letter, I might mention the following in passing:

1) Some information-type-unspecified proscriptions (*unqualified* proscriptions) were placed on the writers against presenting certain data (13:2.6-13:2.10; 31:9.2; 101:4.1-101:4.2; 112:5.11; 114:7.13; 119:6.3; 119:7.5). Other proscriptions were imposed against presenting certain data as *type two* information unless no human concepts existed which would allow the data to be presented as *type one* information (0:12.11-0:12.13; 121:8.12-121:8.14). Additionally, *type one-and-two* proscriptions were probably imposed against presenting certain data as either *type one* *or* *type two* information because, for example, prerequisite social, spiritual, or intellectual developments had not occurred or the intended recipients were unprepared in other ways. Finally, observations by the writers that certain information is inherently impossible to communicate to us *at all* (13:1.1-13:1.23; 24:6.2;

35:7.3; 48:2.20; 48:6.32; 112:5.11; 112:6.2) or is communicable to us only as type two data (42:2.1-42:2.2; 44:0.20-44:7.4) or type three data (121:8.12-121:8.14) amount to recognition of *inherent* proscriptions.

It may have been permissible and possible for the writers of *The URANTIA Book* to present certain or all of all the data under all kinds of proscription as type 3.5 information. To do so would ensure that the potential type 3.75 information would lie dormant, emerging only after specific enabling events should occur. Such an approach requires, and even stimulates, specific *growth* in the recipient. Even totally incommunicable data, state the writers of *The URANTIA Book*, can have the *fact* of the *reality of its existence* communicated (0:12.13; 44:0.20-44:0.21; 44:7.1).

The *truth content* of type 3.5 information, *being a reality*, is imbued with power, endurance, and adaptability, even in the face of distortion of its corresponding type three information. This fact lends insight concerning parables, folk lore, teachers, writers, traditions, religious myth, and mysticism. Thus the *URANTIA Book* description of Christianity as a cocoon in which the teachings of Jesus lie dormant and from which, *since they are eternal in nature*, they will sometime emerge (170:5.21), is a straightforward observation based on a higher science of information.

2) One cannot communicate a specific reality to a person who is literally and figuratively far from that reality. Picture yourself attempting to describe a simple day in your life to a stone-age person. Imagine the incompleteness and distortion that would characterize your narrative. Consider the endless questions that would arise in the mind of your hearer.

For many years I puzzled over a particular kind of type three *URANTIA Book* information. This difficult area involved the mechanism-relationship between any given overreality, or overbeing, and its associated underrealities, or

underbeings, through a *gravity circuit*. Each Paradise Source and Center, though *centrally located* (0:4.12; 11:0.1-11:1.4), *pervades* its own creation by means of its individual gravity circuit (12:3.1-12:3.6; 15:9.1). Similarly, our Master Spirit, though centrally located (13:4.2-13:4.3; 16:0.12), is somehow over all of us of his superuniverse (16:5.1-16:5.2; 25:2.4). And our Creator Son and also our Mother Spirit, *discretely located* in their joint local universe (21:2.11; 34:3.5; 34:4.7), *pervade* it *diffusely* (21:5.10; 34:1.2; 34:3.3; 34:3.8; 34:4.5; 34:4.7; 41:0.1). We learn about this in *The URANTIA Book* but are not told the details of the overreality/gravity/underreality mechanism.

And yet the *URANTIA Book* cosmology *rests* on this mechanism.

I had felt all along that the secret to this type 3.5 information was wrapped up in an apparent paradox in the *URANTIA Book* teachings. We are explicitly told that our Creator Son, Michael, is a *person*, a *discrete presence*, and *can only be in one place at a time* (34:3.5). But we are also told that this same Michael Son is an *impersonal, diffuse presence*, known as the *Spirit of Truth*, which overspreads the bestowal worlds, his and those of bestowed Magisterial Sons, of the *entire local universe* (21:5.10; 34:4.5).

I had long believed that paradoxes are simply situations described in frames of reference that are too low or too limited or otherwise inadequate. I believed that this must also be the case with the Michael Presence Paradox.

3. To Transcend a Reference Frame

Let us assume that you are a *Martian*. You live on the planet *Mars*. Earth and Mars have never made contact. One day, someone on Earth contacts you by radio. You know nothing about Earth. Your Earth contact knows nothing about Mars.

Somehow the two of you begin a communication. Five things are told to you

about life on Earth, but you do not understand the details of their meaning:

- 1) On Earth there are animals
- 2) Some animals have wings.
- 3) Only animals with short necks have wings,
- 4) A giraffe is an animal.
- 5) A giraffe has a long neck.

You don't know what *animals* are. Or *necks*. But you do know that a *giraffe* is the *former*. And that one of the *former* with a short one of the *latter* has *wings*, whatever *wings* are.

As if to test you, your Earth contact then asks:

Does a giraffe have wings?

Think about this question. Can you answer it from the five statements that have been given to you, *without drawing upon your actual Earth knowledge*? Can you leave behind your Earth frame of reference for a time, for the purposes of this example?

Do not read on until you have contemplated this.

Years ago, I was asked that question. My reply was:

"Does a giraffe have a short neck?"

After all, that's the stated requirement which must be satisfied in order for an *animal* to have *wings*.

"Yes," you might say, "but a giraffe has a *long* neck."

We don't care if it has a long neck. Or a white neck. Or a pink foot (whatever a *foot* is).

Does it have a *short* neck?

You see, if you think that a giraffe can't have a *short* neck just because it has a *long* neck, it's because you are drawing on your *Earth* knowledge that animals have only *one neck*. A *Martian* wouldn't know that necks do not come in pairs.

And so, too, with the paradox concerning Michael's presence. Why do we require that the two possibilities of the nature of his presence be mutually exclusive? Why do we indiscriminately seek to place upon our divine Creator our fleshly limitation of being able to possess but a single presence? But the reason is obvious. We are bound by limitations of creative imagination imposed by limitations of experience—limited frames of reference.

Michael manifests as at least *two* presences: 1) as his *discrete personal presence*, which is localized and can be in only one place at a time; and 2) as his *diffuse impersonal presence*, which is everywhere over the entire local universe—at least over those worlds where the Spirit of Truth has been enlodged.

After discovering this concept of the dichotomy of presence of creators and sources and centers, I discovered a model, called a *triate*, based on this feature. The triate model, comprising type 3.75 information, is compatible, in all points of which I am aware, with the types one, two, and three information of *The URANTIA Book* and with observed reality. After perceiving the triate model, I began recognizing triates everywhere.

A triate is *a universal reality-organizing mechanism*.

Before describing triates, I shall acquaint you with a few terms which can be useful for considering multilevelate reality. A reality of any kind, whether it is a baseball, a thought, a value, or a person, is a *structurate*. A *levelate* is a degree of *enstructuration* for example: at a particular levelate, *electrons* and *protons* exist. At a levelate which is *finalateward*, or *overateward*, from

them, these same realities exist only in combination—as their *overates*, or *finalates*, which are called *atoms*. In the opposite direction—that is, *primalateward*, or *partateward*—these same electrons (and presumably protons) are their *partates*, or *primalates*, the *ultimatons* (42:6.5).

Thus, any reality exists at *each of three* levelates: the levelate of its parts, the levelate of its individual self, and the levelate of that overreality of which it is only a part. A flower has *partates* that are petals existing at a *partateward* levelate from it. The flower is the *overate* of the petals and exists *overateward* from them. The flower is a partate of *its* overate, a *garden*, which exists at the next overateward levelate from it.

4. Triates

A *triate* is a *structurate* possessing *three partates*: a *focalate*, a *diffluate*, and a *multiate*. The *focalate* is a discreet reality of central location. The *multiate* is a collection of multiple realities, called *multiatons*, peripheral to the focalate. The *diffluate* is a *diffuse influence* that impresses patterns *in* the focalate *upon* the multiate by influencing each multiaton.

An example of a triate is a solar system. In a solar system triate, the sun is the *focalate*. Planets, asteroids, and the other members of the solar family are the *multiate*. Gravity is the *diffluate*. The influence conveyed by the diffluate is unidirectional: *from* the focalate *to* the multiate. Since the diffluate impresses the pattern *of* the focalate *upon* the multiate, the multiate perceives the focalate as a *twofold* presence: as a *discrete* presence in the form of the *focalate* and as a *diffuse* presence in the form of the *diffluate*.

Another example of a triate is an atom, consisting of a *focalatic* nucleus, *diffluatic* atomic forces, and *multiatonic* electrons. Or a *nation*, comprised of a presidential *focalate*, constitutional *diffluate*, and citizenry *multiate*.

By controlling the position of every multiaton, the focalate *creates* the structurate that is the multiate and *endows* it with its properties. Consider a hypothetical triate consisting of a marching band *multiate*, a centrally located bandmaster *focalate*, and a radio-link *diffluate* that connects a microphone, held by the bandmaster, to headphones worn by each marcher. On receiving the appropriate command, via the radio link, from the bandmaster, each marcher-multiaton simultaneously alters his or her instantaneous position, hence motion. Their overate pattern then becomes a white ship plying through tossing blue waves—or a covered wagon rolling across a grassy prairie on spinning, spoked wheels.

Another triate example consists of Michael as *focalate*, the Mother Spirit as *diffluate*, and the overate of the mortal minds of the local universe (excluding non-bestowal planets) as *multiate*. But we shall go into *URANTIA Book* triates at a later time. As we will see then, there is more to triates than is so far apparent.

To express the significance of triates in the finalating ladder of enstructurated universe reality, I have formulated the *law of triate identity*:

Every individual reality has its existence upheld in a triate, known as its triate of identity, in which it is the multiate.

The focalate in a structurate's triate of identity is the pattern that brings that structurate forth as a reality. The structurate itself can be a *full* multiate or a *portion* of a multiate—a *submultiate*. The sun is the focalate in the triate of identity of the asteroid belt, which is the *overate object* composed of the asteroids—*multiatons*. The asteroid belt is a *subset* of the *solar family multiate* but is the *full* multiate in a triate consisting of sun, gravity, and asteroids only. Such a triate, whose multiate is a part of a greater multiate, is called a *lateral triate* and its multiate a *lateral multiate*, in contrast to a

central triate, whose multiate, called a *central multiate*, is not a part of any greater multiate. *Focalate*, *multiate*, and *diffluate* are *triatons*.

There are two views of triates: the *homolevelate* triate perspective and the *heterolevelate* triate perspective. The first is a *simplification*—a *single-levelate* perspective. The second is a *multi-levelate* perspective. Remember that we are investigating *enstructuration*—*the levelate ladder of all reality*. What we have explored here is only the *homolevelate* view of the triate. It merely hints at the greater reality that is described in the *heterolevelate* perspective of the triate. That we shall explore at another time.

Until my next letter to you, I would like for you to start becoming triate conscious. Become aware of the laws of enstructuration around and within you. See focalates patterning their multiates through their associated diffluates. Contemplate these things and their implications.

Troy R. Bishop

Three - Homolevelate Unities

Letter # 3

Homolevelate Unities

January 28, 1992

My Friend:

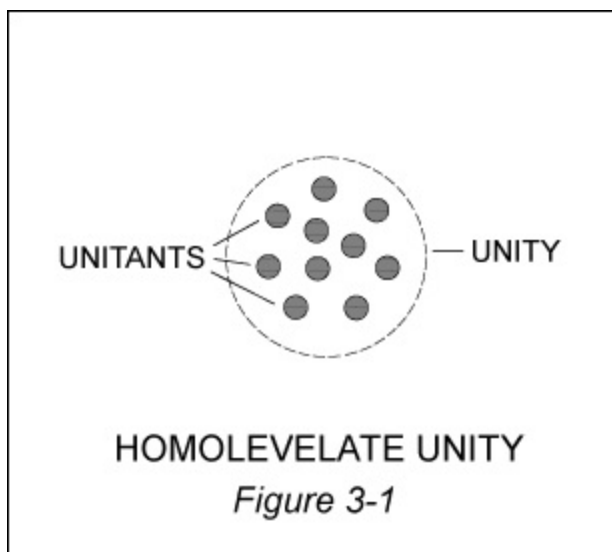
In this letter I would like to introduce you to ideas and specifications regarding the reality mechanism called a *unity*. I would also like to share with you some conceptual and graphical representations of Deity-related unities described in *The URANTIA Book*.

1. Unities and Unitants

You and I are one, utters the mystic to all. *You and I are one*, vow the husband and wife to each other. *You and I are one*, proclaim the committed associates to one another. Such statements of *oneness* pertaining to apparently *separate* realities can touch hearts—while leaving minds groping for understanding. In a clearer, more detailed perception of the unity mechanism lies a key to comprehending much of what we would call *higher reality* and also to perceiving more clearly some of the things around and within us.

In a *unity*, *multiple realities* are *one reality* but are still *separate, individual realities*. They do not lose individual identity in their union as do drops of water that merge together. This simultaneous *multipleness-of-being* and yet *oneness-of-being* is the hallmark of the mechanism called a *unity*.

Figure 3-1 shows the *homolevelate* perspective of the unity, a simplification of the *heterolevelate* perspective, which I shall describe to you in another



letter. The multiple realities that combine to form a unity are called *unitants*. Their single overate reality is called a *unity*.

Unitants do not join together spontaneously on their own, without the urging and assistance of some shared unifying influence. When one thinks about it—how *could* they?

What would bring rocks and dust together as a planet or asteroid without the collecting presence of gravity? And what would bring persons together in affectionate and intelligent selflessness without the empowerment of some presence analogous to gravity? You and I shall refer to this unifying influence as the *unifier*.

A unifier is not a part of the unity it brings into being; the unifier is *external* to the unity. Because of this, a unity can be thought of as a *projection* of the unifier into the *reality phase*, or *plane*, of the unitants. The *unity* is the *presence* of the unifier. The *unitants* are the *responsive material* through which the unifier projects into the plane of the unity.

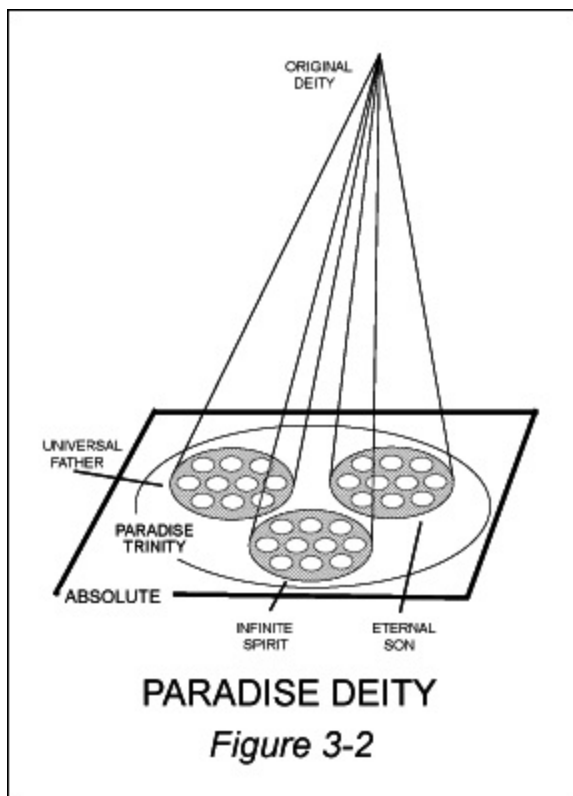
The unifier does not act as an influence directly upon the *overate unity*, but rather upon each *individual unitant*. The unifier is perceived in and over the unity as a pervasive harmony over and between the unitants. Since the unifier is present over and between all of the unitants, the unity is supersummative *with respect to the unitants* and displays synergistic realities, *as measured in the reference frame of the unitants*.

If you and I keep in mind that the *homolevelate* view of the unity is only a *simplistic approximation*, we might visualize an *orchestra* as a *unity*. The

musicians are the *unitants*. The *conductor* is the *unifier*. Within and over the orchestra, the conductor is present as a pervading harmony. The influence of the conductor is applied individually to each musician. The musicians are the responsive material through which the conductor manifests as the functioning of an overate orchestra, thus projecting into the plane of the orchestra.

2. Deity and Deity Levels

The concept of the Paradise Trinity as portrayed in *The URANTIA Book* can be understood in a rudimentary sense in terms of the homolevelate unity, as in Figure 3-2. The Paradise Trinity is the unity of three unitants. In the

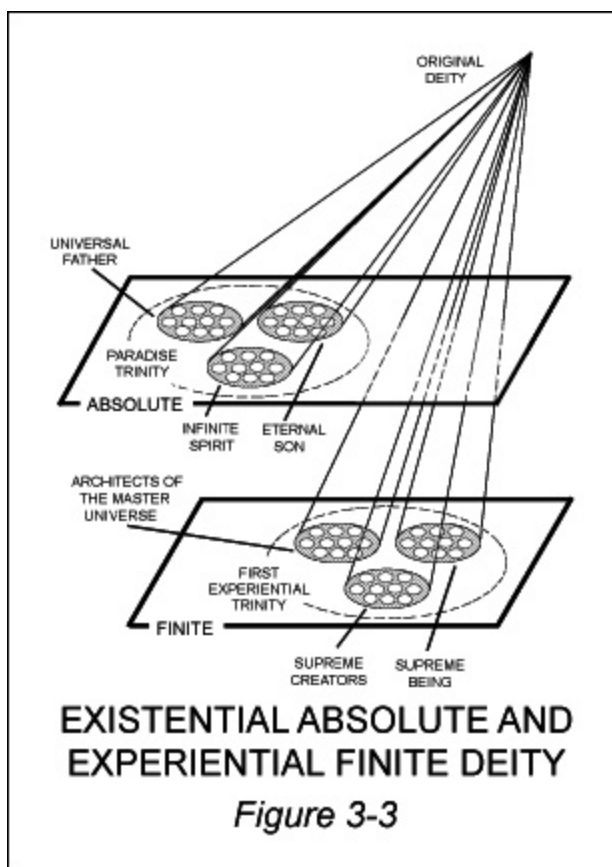


homolevelate view, the three unitants are: The *Deity* of the *Universal Father*, the *Deity* of the *Eternal Son*, and the *Deity* of the *Infinite Spirit* (10:4.4; 106:5.3-106:5.4). (This definition of the unitants is refined in the heterolevelate view.) The unity itself is a *single Deity*, the *Paradise Trinity* (56:5.1)—not a *personality* (104:2.4). That which is joined in this unity—each unitant—is not *personality*, but *Deity* (106:5.3-106:5.4). The Paradise Trinity is supersummative of its three unitants (104:2.4). In Figure 3-2, I have

shown the I AM, or Original Deity—which is the unifier and hence is external to the unity—as a point above the plane of the unity, projecting down *into* the plane, *through* the unitants, *as* the unity, the Trinity.

You might ask, "What is this *Deity*, which the Father, Son, and Spirit possess individually and which they join together in the Paradise Trinity?" A fuller answer to this question lies in a heterolevelate understanding of unities, which you and I will address in a subsequent letter.

To approach the concept of Deity at this time, without the assistance of the concepts and terminology of the *heterolevelate* unity perspective, is analogous to the task of visualizing a *tree*, with its variety of depth, texture, and intrarelations, from an inspection of its *shadow*. The *homolevelate* unity perspective is a collapsed view of the three-dimensional *heterolevelate* unity model *as projected into a two-dimensional plane*.



Imagine, if you will, a primal *unity*—a *one* and yet also a *oneness*. No dimensions exist at the primordial levelate of this oneness to restrict or qualify it; the oneness is inseparable from, and *is, infinity inself*. The oneness is not only *that which is unified* but, to subinfinite reality, the *quality of unity itself*. Pouring out and down, it splashes like a waterfall over subinfinite vessels which, upon receiving it and unifying *with* it and *under* it, become new manifestations of this primal unity to even more derivative levels of being. This primal unity is *Original Deity*, which

manifests as *Derivative Deity* on ever more finalateward levelates.

Though unity is a projection of a unifier over a group of unitants, the *unifier*

of the unity must itself, either directly or indirectly, be a partaker of the unifying quality of the original unifier. It must be positioned in the unity waterfall which pours down in unimaginable power from infinity. For this reason, not just anyone or anything can be considered to be a unifier. Similarly, the *unitants* must be responsive to the unifier: *they, too*, must possess a quality somehow associated with the *original unifier*. These matters will clear up for you greatly in the next few letters.

In the larger sense, *there is only one unity*. Were more than one unity to exist as individual unities which were not parts of a single, greater unity encompassing them all, the very meaning of the word, *unity*, would be denied.

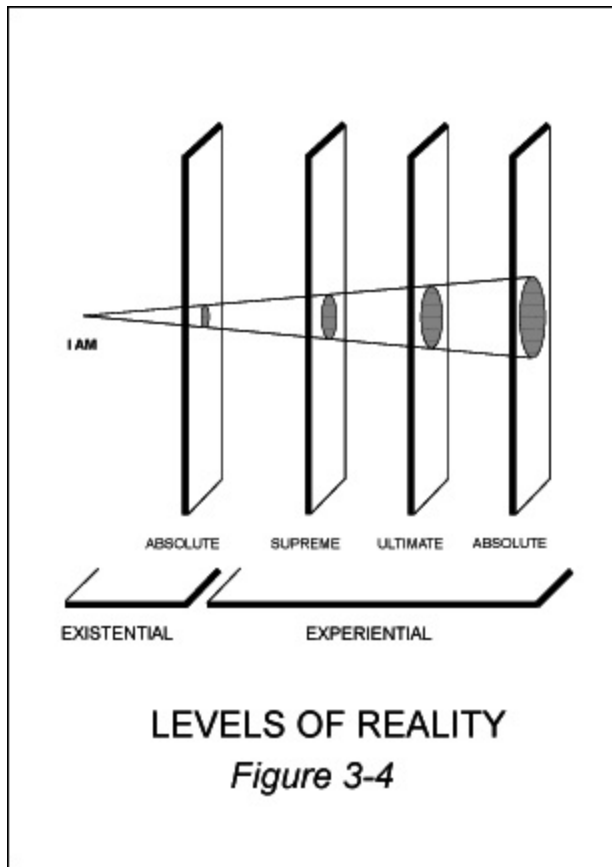
The outstanding characteristic of *Deity*, relates *The URANTIA Book*, is *unity* (0:1.2). *Deity is unity* (103:7.3; 117:3.9).

The outstanding characteristic of *divinity* is *unity* (0:1.2; 1:7.6; 56:6.1). *Divinity is the unifying quality* of *Deity* (0:1.16).

Personality is a *unifier* (0:5.11; 9:4.6; 112:0.7). And these unity-related realities—*Deity*, *divinity*, and *personality*—are intimately interrelated.

Perhaps the best summation of all this is the *URANTIA Book* declaration, *God is unity* (56:0.1).

The Paradise Trinity is a unified reality, a *unity*, one ever-existent, imperishable, immutable *Deity* (56:5.1). The Paradise Trinity is *total Deity* at the existential level (10:5.6; 10:8.3-10:8.4). Being unity, the Paradise Trinity can function as a unifier of realities at a derivative level from it, as is shown in Figures 3-3 and 3-4.



At any given level, Experiential Trinity is Total Deity; it is the Deity projection of the Paradise Trinity into that given level as an influence through and over the Experiential Trinity's combining unitants, or *Deity realities* (10:5.3-10:5.6). The unity of the total at any level—Supreme, Ultimate, Existential Absolute, or Experiential Absolute, is Total Deity at that level: Supreme Deity (0:1.9; 0:2.15; 10:5.4), Ultimate Deity (0:1.10; 0:2.17; 10:5.5), Existential Absolute Deity (10:5.6; 10:8.4), or Experiential Absolute Deity (0:1.13; 0:10.1-

0:10.2).

In the *heterolevelate* unity perspective, as you shall see later, the levelate-of-being *changes* as one moves in concept from the *unitants* to the *unity*. In the first experiential Trinity, for example (Figure 3-3), the *unitants* are *finite Deities*; the *Deity* of the Supreme Creators, the *Deity* of the Architects of the Master Universe, and the *Deity* of the Supreme Being. These manifestations of Deity are part of the *Deity of Supremacy* (0:1.9), which is *total Deity function at the level of the finite*. Their *unity*, however, the *first experiential Trinity*, is called the *Ultimate Trinity* (0:12.6), for it exists at the next levelate finalateward from the finite, the *absonite*, and is the *Deity of God the Ultimate* (0:9.1-0:9.2; 106:3.4; 106:4.1-106:4.2).

3. Unity as the Absolute Value

With ideas of unity, you and I are approaching the conception of the utmost in reality. We naturally tend to think of *personality* as the maximum of being. But personality is simply a unifier. Like any unifier, it is given identity at a finalateward levelate from it—the levelate of the unity that it unifies—in the *unitants* of that unity and also in the unity itself (112:0.7). To illustrate: I possess a personality—also a body, mind, spirit, and soul. The *I* to which I refer is a *person*, an overate *unity*. My personality is the *unifier*. My body, mind, and soul are the *unitants*—*personality realities*.

Personality, though it is a unifier, is also a unitant in a unity which is situated closer than is personality to the *infinite unity*. This higher unity is referred to in *The URANTIA Book* as the *personality circuit*. Its unifier is the *Universal Father*, and its unitants are personalities. The Universal Father is personally conscious of all personalities at every level of existence (5:6.10; 640:2). To respond to the Father's personality circuit is to be a personality; to be a personality is to respond to the Father's personality circuit (0:6.1; 56:4.2). Personality comes from *Deity*—specifically, from the *Universal Father* (5:0.2; 5:6.1; 5:6.10)—and is never apart from the Father. *Deity* always seeks expression as *personality* (0:12.4); and *personality* is a level of *deified reality* (0:5.1).

Like personality, Deity has *consciousness* (1:5.15; 5:5.11; 7:3.3). This is not consciousness of *mind*. Consciousness progresses higher and higher, from *mind* consciousness (5:5.11; 12:8.11) to *soul* consciousness (5:5.11; 111:3.4) to *spirit* consciousness (5:5.11; 6:6.2; 9:4.2) to *personality* consciousness (5:6.10; 12:5.9; 40:9.8) to *Deity* consciousness (1:5.5; 5:5.11; 7:3.3). The *more the unity*—in whatever way we measure it—the *more real the reality*. *God*, we are told, is *at least a personality but much more* (1:5.2). He is a

higher unity (56:0.1). You and I will sometime achieve the *transcendence of consciousness*, even to the *insight of absonity*, in our progress to divinity (5:5.11; 117:3.3). In discussing such high realms of being, the writers of *The URANTIA Book* tell of the impossibility of communicating certain concepts of divine personality to *material creatures* whose maximized concept of being is *personality* (1:5.2; 30:1.114).

There is *one absolute unifier/unity*, and *only one*. All other unifiers and unities are its *finalateward projections*. Among the characteristics of this universal unity is *consciousness*. This unity manifests itself not only in descending levelates of manifestation, but also in a qualitatively descending series of categorically differentiated realities, among which are those called *Deity* and *personality*. *Unity* is the *maximum of being*.

Troy R. Bishop

Four - Heterolevelate Unities

Letter # 4

Heterolevelate Unities

March 25, 1992

My Friend:

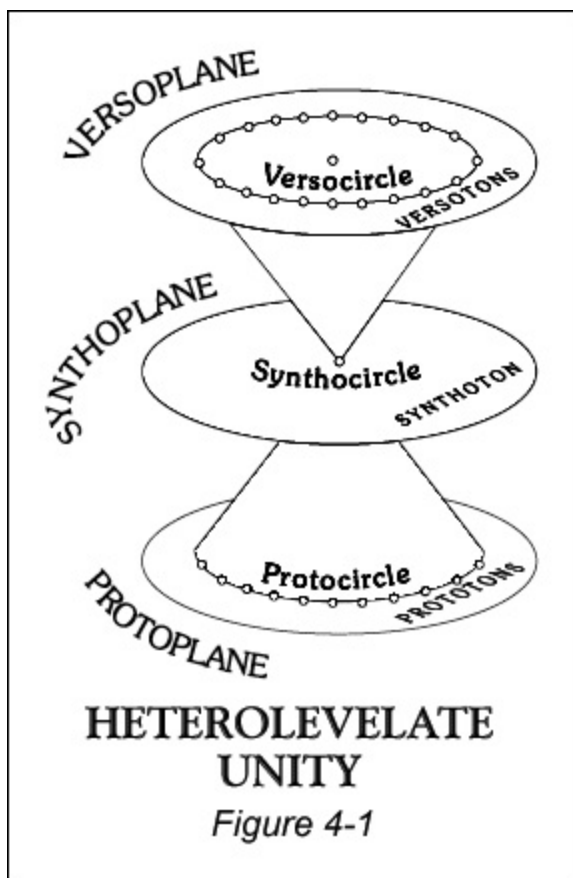
In this letter I would like to present you with your first in-depth look at a multilevelate reality concept. The topic is *unities*. The perspective is *heterolevelate*.

1. Visualizing Heterolevelate Unities

Human beings—and all things and beings—inhabit a cosmic ocean of laws, properties, and relationships. The universally enveloping fluid which sustains us is invisible to our eyes and—because of its nearness—is invisible to our otherwise normally questing minds. Of all the currents upon which wafts the human condition, none is more important and less recognized than *unities*, which carve out the shape, substance, and situations of reality itself.

A *unity* is the supersummative reality joining of multiple *unitants*. I have introduced you to some of the significance of this *as seen in the plane of the unity—synergistic effects*, for example, and *unitantial harmony*. But it is time now to add a third dimension to your understanding of unities. From this point onward, the word, *unity*, unless otherwise qualified, shall refer to the *heterolevelate* model.

Figure 4-1 shows a heterolevelate unity. The vertical hourglass shape comprises the *unital walls*, and the three horizontal planes—one bounding it



at its base and one at its zenith, with a third bisecting its waist—are the *subunital planes*. The intersection of each subunital plane with the unital walls is an individual *subunital circle*. Together, unital walls, subunital planes, and subunital circles form the *unital envelope*.

A unity possesses different multiplicities, depending on how you look at it. To deal with this aspect of its nature, I have *separated* a unity's different multiplicities from one another in the schematic visualization of Figure 4-1. Each multiplicity is

vertically removed from the others and occupies its own subunital plane. There is only *one unity* shown in Figure 4-1; the three planes represent three different ways of looking at the whole unity. Each is valid as a description of the unity.

The bottom plane is called the *protoplane*, and the subunital circle in it is the *protocircle*. The center plane and circle are the *synthoplane* and the *synthocircle*. And the top plane and circle are the *versoplane* and the *versocircle*. Within and between these planar regions of the unity vibrates the mysterious magic that brings forth and sustains structures and relationships. Here in this graphic model is hidden the knowledge that can open to our understanding the intimate yet elusive laws that govern *families, planets, galaxies, friendships—everything*.

Only the most committed searcher can acquire this knowledge. For an unseen

dragon guards these secrets, veiling them in intellectual invisibility by casting dust over them, making them seem to be self-evident or in some other way inappropriate for investigation. You stand at the juncture where new words and concepts will begin to flow. It is up to you at this time to decide if you will *study* them and *learn* them or seek other pursuits.

None of the components of the unity that I have thus far described to you are *realities*. The unital envelope is only an *ideational template* to superimpose over the *realities* of a unity in order to understand the relationships involved. In Figure 4-1, the actual unital realities are shown as small beads, lying *in the subunital planes*, gathered *on the periphery* of or *at the center* of the *subunital circles*. These, the realities of the unity, are called *unitons*. More specifically, they are named *prototons*, *synthoton*, or *versotons* as they occur in the *protoplane*, *synthoplane*, or *versoplane*, respectively, of the unity. The *total unitonic populace* of a given subunital plane can be referred to as *planotons* or, collectively, as the *planate*—a plural term.

2. Geography of a Unity

The *protoplane* is the anteroom of the unity. Its *planotons*, the *prototons*, are the *unitants* of the unity. Each prototon is an individual reality *in its totality*, not just in its role in the unity. As an example, consider an *orchestra* as a unity. Its *prototons*, occupying the orchestral *protoplane*, are the *persons*—not *musicians*—who join to form the orchestra. These *persons* are the *sponsors* of the unity. *Musician* is just one aspect of a person, a unital role assumed high in the interior of the unity.

A person or object is a whole reality. In unities, *whole*, indivisible realities join together—but only thread together *certain aspects* of themselves. This process, called *interlinking*, preserves individual identities yet strengthens

oneness, like a carpenter's *dovetail joint*. Two hands with intertwined fingers are *interlinked*. A unity's prototons are *interlinks*, but not as *prototons*—rather, as *versotons*.

A unity, since it is *multiple* realities as *one*, is more properly called a *multiunity*. A multiunity is a *biunity*, *triunity*, *quadunity*, or *quinunity* as its prototons number *two*, *three*, *four*, or *five*, respectively. *Multiplicity* is an *attribute of the planotons*—of the *planate*—of a given subunital plane and is a number that is equal to the total number of planotons occupying that plane. *Submultiplicity*, or *cardinality*, is the corresponding *attribute of the subunital plane that holds the planotons*. A *population* of *five* planotons, for example, possesses a *multiplicity* of *five*. The *subunital plane that holds them* has a *cardinality* of *five*.

Planotons whose total population numbers *one*, *two*, *three*, *four*, *five*, *six*, or *seven* are known, respectively, as *unons*, *bions*, *trions*, *quadrons*, *quintons*, *sextons*, or *septons*. *Occurateness* is an attribute that specifies whether a reality is *singular* or *plural*. The *occurateness* of the *prototons* is always *plural*; in other words, the *cardinality* of the *protoplane* is always *greater than one*. The *synthotonic occurateness* is *singular* that is, the *synthotonic multiplicity* is *one*. The *synthoton*, therefore, visualizable as the beadlike *synthocircle*, is *always a unon*. The *versotons* are always *plurally occurate*, possessing the *greatest multiplicity in the unity*. The *versotonic multiplicity* is *a number equal to the number of possible combinations of prototons taken in groups of every size possible from the original group of prototons*. This is specified in the *versotonic multiplicity formula*, as follows: the *number of versotons* in a unity is *2-to-the-n minus one*, where *n* is the *multiplicity* of the *prototons*.

Thus, as you can see, each of the three subunital planes holds for our inspection a separate aspect of multiplicity (and, as we shall see, of other

attributes) of the unity. The *cardinality*, or *submultiplicity*, of an entire *unity* is a *vector*—*three* numbers separated by colons, contained within a single pair of parentheses, which represent, in sequence: the prototonic, synthotonic, and versotonic multiplicity. A unity with four prototons—a *quadunity*—is composed of one synthoton and 2-to-the-fourth minus one, or 15, versotons. A quadunity's submultiplicity is thus (4:1:15). Its prototons are *quadrons*, its synthoton a *unon*, and its versotons *femtotons*. Similarly, the cardinality of a *triunity* is (3:1:7).

A versoton is a *monotron* or *multitron* as it is the projection of *one* or *more than one* prototon, respectively, into the versoplane. A *multitron* is a *duotron*, *treotron*, *quadrotron*, or *quintotron* as it involves two, three, four, or five prototons, respectively. *Monotrons*, *duotrons*, *treotrons*, *quadrotrons*, and *quintotrons* are also known, respectively, as *primary*, *secondary*, *tertiary*, *quadranary*, and *quinary versotons*. Regardless of the number of unitants in a unity, the unique versoton in the unity that is the versotonic projection of *all of the unitants as one* is called, in addition to its multitronic title, the *sumotron* and is located at the *center* of the versocircle.

The prototons occupy only the protoplane. But they also inhabit the synthoplane—not as the *prototons* but as the *synthoton*. This phenomenon of the presence of a reality or realities moving up or down into two or more different encompassing phases, or levelates, and existing simultaneously as these variegated parts, is called *translevelence*. The *plural* prototons do not cease existing in order to be the *singular* synthoton. In the protoplane, each prototon continues to exist as a separate, individual reality.

Though a unity always possesses more than one aspect of multiplicity, we refer to the unity grammatically as if we were addressing its *synthoton*, which has a multiplicity of *one*. We call a unity, therefore, *a unity*, not *unities*. *It*, not *them*.

Consider, if you will, how the funnelling walls of the unity direct vertical changes in multiplicity between the realities of the individual horizontal subunital planes. As one ascends in concept the subunital planes, the prototonic *plurality* of the *protoplane* contracts, as if under a *gravitative* force. In the *synthoplane*, the occurateness snaps into the *singularity* of the *synthoton*. And above, beyond the synthotonic needle's eye, the occurateness expands, as if under the urging of a *radiative* force, becoming *plural* again in the *versoplane*. For this reason, the *prototons* are alternately called *gravitons* and the *versotons radions*, while the *synthoton*, located at the point of occurative reversal, is also called the *stabilon*, or *metoton*.

A *primalate* is a reality in the primordial line of some other reality which, in turn, is known as the *finalate* of the primalate. Relatively speaking, the *primalate* is a *source* reality and the *finalate* its *derivative* reality. Primalate and finalate are not related in a *temporal* sense—as *ancestor* and *descendant*—but rather in a *structural* sense. A *thread* is the *primalate* of the rope into which it is woven; the *rope* is a *finalate* of the thread from which it is woven. In a unity, the *finalateward* direction—as we visualize it in our schematic representation—is *upward*. *Primalateward* is *downward*.

The *prototons* are primalates of both the *synthoton* and the *versotons*. The *synthoton* is a finalate of the *prototons*. The *prototons* are present *as* the *versotons*, since they are primalates of the versotons. But they are not *direct* primalates of the versotons: the *synthoton* intervenes. Through *translevelence*, the prototons *are* the versotons, as is also the *synthoton*. And the prototons *are* the synthoton.

3. Subunital Statics and Dynamics

The *prototons* are the unity's original *diversity*. Not restricted to unital

function, each is a whole entity that may participate simultaneously in numerous unities. I, for example, am a whole, indivisible person and can be a prototon in a family, a nation, and other unities, all simultaneously.

The *synthoton* is the *commitment of the unitants to the unity*. It is the unity's *oneness*.

The *versotons* are the *prototons as projected into the versotonic plane, restricted to roles in the unity*. At this levelate are the *musicians, the husband and wife, mother and daughter, lover and beloved*.

The synthoton is *existential* in nature in that it either *exists* or *does not exist*. Little more can be said about it. Thus the synthoplane is an *existential* plane and is called the *existum*, the synthoton being called the *existon*.

The *prototons, antecedent* to the synthoton in the ascending realitization of the unity, are thus the *pre-existons* and the protoplane is the *pre-existum*. The *versoplane*, however, is *experiential* in nature. Here the projections of the prototons in specialized function, singly and in combination, learn limitations and capabilities and develop working relationships. The versoplane is thus the *experium*, and the versotons are the *experions*.

Let us apply these insights to a specific example. Consider, if you will, a *family of three persons*. This is a *unity* specifically, a *triunity*. The prototons are: a *man*, a *woman*, and a *boy*. *In their wholenesses as individual human beings*, they respond to an unseen unifying influence perceptible to them as *love* and commit themselves to *mutual oneness*. Their commitment is the existential *unon*, in the *synthoplane*, which *exists the moment their decision is made*.

The commitment exists in the existum—the *synthoplane*. The unitants, the diverse, responsive material of the unity, exist in the pre-existum—the *protoplane*. But the ongoing work goes on in the experium—the *versoplane*.

The triunital versoplane holds *seven versotons*: three *primary versotons*, three *secondary versotons*, and one *tertiary versoton*, the *sumotron*.

In the experium, lessons are learned. Among the seven experions in the experium of the example family triunity, the three *monotrons* are: *patriarch*, *matriarch*, and *child*. The duotron composed of *patriarch and matriarch as one* is *husband-wife*. *Patriarch and child as one* are *father-son*. *Matriarch and child as one* are *mother-son*. The sumotronic treotron, composed of *patriarch, matriarch, and child as one*, is *family*.

The patriarchal monotron is the man *as he is carrying out his part for the family apart from the other members of the unity*—for example, as he provides sustenance for the family members through employment. Similarly for the other two monotrons.

Each duotron is the working relationship of two monotrons. A strong development of duotrons does not imply the strong development of the *treotron*—the *family*. Working relationships beyond duotrons must develop. For example, each of the three duotrons in the family may function as harmonious manifestations of a different possible pair of family members. But no matter how well the father might interact with the son or the mother with the son, the husband-wife duotron, for example, when in the presence of the child, could possibly manifest some factor—love of mate, for example—in a form sweeping aside the needs of the child.

I would like to share with you at this time a wonderful insight into personal relationships that emerges from the unity model. In committing themselves to mutual unity, persons thereby instantly—timelessly—become *one*. But this existential oneness, the *synthoton*, is not a *manifest* reality. Its projection as the versate must evolve *experientially*. So you see that you should never be discouraged by procedural disharmony in a developing relationship of unity.

No matter how ardent the commitment, unities must actualize *experientially* in the *versoplane*, a place of *ongoing development* where rough edges of interpersonal inexperience are smoothed to roundness through living experience. Only thus does the sheen of harmonious unity come to imbue and overspread the interaction of mutually committed individuals.

Troy R. Bishop

Five - Heterolevelate Triates

Letter # 5

Heterolevelate Triates

September 8, 1992

My Friend:

In this letter I would like to introduce you to the multilevelate reality concept of *heterolevelate triates*.

Based upon the foundation of the first five letters, my next letter to you will then apply the multilevelate reality perspective presented in these letters to some specific applications; namely, to trinities, Deity, transcendence, and immanence. Increasingly, now, we will turn your developing multilevelate reality insights to things around you.

1. From Unity to Triate

To advance from an understanding of homolevelate triates and heterolevelate unities to a grasp of heterolevelate triates is a relatively easy step. One has only to stretch the *planar anatomy* of the *homolevelate triate* over the *three-dimensional framework* of the *heterolevelate unity*. Before you and I do this, I would like to expand an already familiar concept and also introduce a few terms.

Identity is an attribute that specifies whether a reality is a *singlate* or a *plurate*. A *singlate* is a reality considered as a *single structurate*. In the statement, "the orchestra was in good form," *orchestra* symbolizes a *singlate*. A *plurate* is a reality considered as *multiple individual realities*. In "the

players were all present," *players* signifies a *plurate*.

Singlo and *pluro*, prefixes, designate the attribute of *singliteness* and *plurateness*, respectively. "Singloteam," for example, refers to a team as a *singlatic whole*, as in "the singloteam is a harmonious whole." "Pluroteam," on the other hand, designates the plural, individual members of the team, as in "the pluroteam held their heads high."

Mutality specifies whether a reality is *pre-existential*, *existential*, or *experiential*. Versotons mutalize as experiential, while prototons are pre-existentially mutalic.

Sum and *term*, prefixes, mean *all of* and *less than all of*, respectively. In an orchestra, the *sumplayers* is a singlatic or pluratic grouping that includes *all of* the members of the orchestra. In the same orchestra, *termplayers* is a singlatic or pluratic grouping that includes *any number of*, but *not all of*, the members of the orchestra. To be identivically specific in these two examples, we could refer to the *one singlosumplayers*. Or we could specify some or all of the *plurosumplayers*. Similarly, with regard to a particular set of termplayers, we could refer to the *one singlotermplayers* or, alternately, to some or all of the *plurotermplayers*.

If *team*, rather than *player*, were our working word, we could refer to the *singloteam* that is, to *the team as a whole*. Or we could refer to the *pluroteam*, meaning *the team as a plurality of members*. We could also bring the prefixes *sum* and *term* to bear.

Equipped with these new terms, let us now turn to the heterolevelate triate model. From this point on, unless specified otherwise, the term, *triate*, shall refer to a *heterolevelate triate*.

A triate is a special kind of triunity.

All of the things that you have learned about *unities* apply to *triates*. In addition, new properties arise in any triunity that is a triate. This is so because the *triunital unitons*, or *triunitons*—which we can also call *triatons* in the case of a *triate*—are a *triatal focalate*, *difffluate*, and *multiate*, themselves possessed of specialized attributes and so lending new properties to their overate mechanism, the triate.

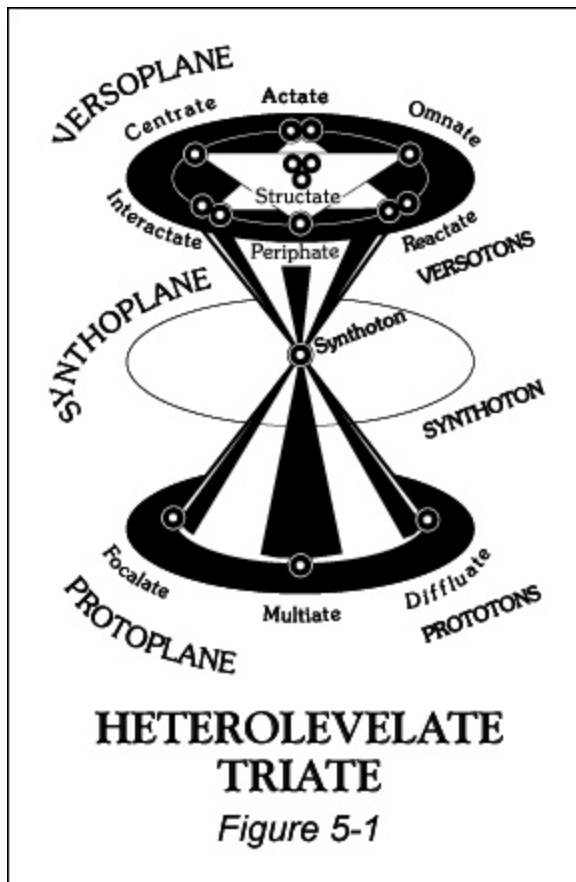
The *focalate* and the *difffluate* each is the same in the heterolevelate triate model as in the homolevelate triate model: a *central pattern* and a *diffuse influence through which the pattern is manifest*, respectively. And each is identitive as a *singlate*—a *singular reality*. But the *multiates* in the two triate models, over which the difffluate manifests its influence, differ from each other. The *homolevelate* multiate is a *singlate*, while the *heterolevelate* multiate is a *plurate*. That is, in a homolevelate triate, *multiate* is a *singular term*, while in a heterolevelate triate, *multiate* is a *plural* term signifying the multiple *multiatons*. *Grammatically* (and *only grammatically*), the pluratic heterolevelate multiate is handled as a singlate, being referred to as *it* instead of *they*.

2. The Triatal Triunity

The special type of triunity known as a *triate*, being of fixed multiplicity, can be examined in more specific detail than the general multiunity. For example, we have already given names to the three triatal prototons: *focalate*, *difffluate*, and *multiate*. And we have described their individual basic properties. Similarly, we can inspect in more specific detail the workings of the *versate* and even name the individual versotons. Let us agree that in listing triatal prototons, the order of naming shall always progress from *focalate* to *difffluate* to *multiate*, skipping over those not listed in particular statement.

Each of the seven triatal *versotons*, the versotonic incarnations of the prototonic combinative possibilities, is a *singlate*.

The one *synthoton* is also a *singlate*.



Of the three versotonic *monotrons* in a triate (Figure 5-1), each shaped in the image of a different single prototonic primalate, the one that is the singlatic projection, in the versoplane, of: 1) the *singlatic focalate*, 2) the *singlatic difflluate*, or 3) the *pluratic multiate* is named, respectively: 1) the *centrate*, 2) the *omnate*, or 3) the *periphate*. Each monotron partakes of certain of the attributes of its prototonic counterpart *as that counterpart is restricted to function in the triate*.

As an example, let us travel back in our minds in time. To the political beginnings of America. Imagine the

historical triate of the then-forming American State. The focalate of this frail but destiny-charged infant is *George Washington*—the person who is the president. The difflluate is the differentiating young government apparatus, including the Constitution. And the multiate, of course, of this triate of state is the *plurosumpersonocitizens*—the plural totality of the persons constituting the American citizenry.

Persons can be prototons and subprototons (multiatons, for example). But *roles*, such as *citizen* or *president*, are versotonic realities. Thus, *persons who*

are American citizens are multiatons in this triate that you and I are considering, while *American citizens* are versotons—actually, not *triatl* versotons, but rather *multounital* versotons, a concept that I shall describe to you below.

The *focalate* of this new cultural reality emerging into the historical world scene is *George Washington. A person*. George Washington *the person* was other things in addition to being *president. A husband*, for example. A *landowner*. His *specialized monotronic versotonic projection* as the *centrate* in this particular triate is as *President Washington*, in contrast to his *unspecialized protoplanic presence* as *Mr. Washington*, the *focalate*.

Of the three *duotrons* in a triate, versotonic projections of pairs of prototons as joint singlates, the duotron whose prototonic primalate pair is: 1) the *focalate and diffuate*, 2) the *focalate and multiate*, or 3) the *diffuate and multiate* is called, respectively: 1) the *actate*, 2) the *interactate*, or 3) the *reactate*.

The single triatal versotonic *treotron* (the *sumotron*), the singlatic joint projection in the versoplane of the *focalate*, *diffuate*, and *multiate*, is called the *structate*.

3. The Multounity

The law of triate identity as you learned it in your study of *homolevelate* triates specifies that *any reality is a multiate in its triate of identity*. The *heterolevelate* perspective, however, carries with it a revised formulation of the law of triate identity. One of the reasons that this is so is that a multiate is defined differently in the homolevelate view, which regards it as a *singlate*, than in the heterolevelate view, which classifies it as a *plurate*.

In your mind's eye see there, in the *heterolevelate* perspective, the *pluratic*

multiate: things. Now, observe, up higher in the triate, in the penthouse *versoplane*, the multiate's monotronic projection as a *singlate*, the *periphate: a thing*. You see that the *triatal multiate and periphate* are also the *protoate and versate*, respectively, of a heterolevelate unity embedded within the heterolevelate triate. This *subtriatal unity*, called the triatal *multounity* (a multiate viewed as a unity), shares the protoplane, synthoplane, and versoplane with its encompassing triate, which is actually its *triate of identity*.

Pursuing this idea of a *multounity*, consider if you will a triate whose multiate consists of *four multiatons*. The triate can be referred to as a *quadmultiatonic triate*. Do you see that the four multiatons are the *triatal multiate, a plurate*? And that these same four multiatons are also the *multounital protoate*, which, like the triatal multiate, is also a plurate? The multiunity arising from these four unitons is thus a *quadunity*, comprising *four prototons, one synthoton, and fifteen versotons*.

Consider the multounity's *versate*. It resides up high in the unity, in the *unital versoplane*, which is also the *triatal versoplane*. From the *triatal* point of view, the multounital versate is a *monotron*, the *periphate*, a featureless, impenetrable *singlate*. But as seen from a perspective anchored within the *multounity*, this versotonic projection is not a monotron. Not even a singlate. It is a *plurate* and consists of the *entire multounital versate of fifteen individual multounital versotons*, each being a *singlate* and each being, depending on the identity of its prototonic counterpart or counterparts, a *monotron, a duotron, a treotron, or a quadrotron*.

And the quicksilver shapechanger inhabiting multilevelate reality is recognized at last as a form of *referential dichotomy*. The reality seen in the triatal frame of reference as a *monolithic singlate* is experienced, as one's perspective shrinks down from the *triatal* to the *multounital* frame of reference, to be a *diverse plurate*. *This is the secret chamber of one becoming*

many and many becoming one.

A multounity is an unseen hand. Scooping up all of the individual snowflakes that collectively are the pluratic *triatl summultiatons* and are also the *multounital sumprototons*, it intercombines their various potencies as the pluratic *multounital sumversotons*. As it hands these *unital* versotons over to its containing triate of identity, they are scrunched together by the new reference frame into one hard-packed snowball, the singlatic triatal versoton, the *periphate*.

Behind this conceptual door stretches a whole universe of ideas relating to the progressive *downstepping*, or *packing*, of reality from *one state to another*, a detailed realm of visualization of transactions touched upon throughout *The URANTIA Book*.

Here are a few terms to designate the relationship of a unity to a group of realities that are planotons in it. If a reality or group of realities are the *protoate*, *synthate*, or *versate* of a given unity, then that unity is their *protounity*, *synthounity*, or *versounity*, respectively. *Multounity*, or *multiatic protounity*, not otherwise qualified, refers to the *protounity* of a given triatal multiate.

Any unity is the multounity of its identifying triate. It is the *protounity* of the triatal multiate. This relationship, rephrased, is the heterolevelate law of triate identity, which states:

Every individual reality has its existence upheld in a triate, known as its triate of identity, or identifying triate, in which it is known as the identified reality and is the triatal multo-unity.

Soon this current phase of your introduction to multilevelate reality will be finished. Then my instruction to you will exit from this current phase of *describing the basic mechanical tools of realitization, particularly*

enstructuration. This field of multilevelate reality is referred to as *structonics*. My instruction to you will then enter upon its second phase, called *genonics*, which is the deployment of these tools in the description of the *genesis of the physical, mindal, spirital, and other dimensions of being*.

Troy R. Bishop

Six - Expandence

Letter # 6

Expandence

November 16, 1992

My Friend:

In this letter I would like to introduce you to the multilevelate reality concept of *expandence* and its two cycles of *trans-estatism*—also to the two phases of a trans-estatal cycle, known as *transcendence* and *immanence*.

1. Trans-Estatism

Let us consider two statuses of being, each of which we can refer to as an *estate*. A *levelate*, for example, can be an estate. So, too, can a *dimension* (i.e. the *physical*, *mindal*, or *spirital* dimension). Through the power of a mechanism called *trans-estatism*, a reality that occupies a given estate can realize—by a technique of *functional alignment* with a reality occupying another *estate*—existence in that other estate, as well as in the estate it already occupies. The reality that is thus expanding its estates is called the *primary* reality and its estate the *primary estate*, while the other reality, the *secondary* reality, occupies the *secondary estate*.

In discussing an inter-estatal transaction, one can refer to the *containing* *estate* or to the *contained* *reality*. For example, in the situation where *reality 1* in *estate 1* trans-estatizes to *estate 2* through alignment with *reality 2*, one can say that: 1) *reality 1* trans-estatizes to *estate 2*; 2) *reality 1* trans-estatizes to *reality 2*; 3) *estate 1* trans-estatizes to *estate 2*; or 4) *estate 1* trans-estatizes to *reality 2*. Though the generality could be eliminated through prefixes, it

seems at present to be intuitively useful; also, it can extend meaning into several applicable domains at once. Ambiguity can be avoided, where desired, through context and phrasing.

A more problematic class of ambiguity accompanies the use of a *relationally oriented verb* that designates both: 1) an act that occurs and then is ended, and 2) a relationship ensuing as a consequence of that act. Consider *penetrate*. A wire *penetrates* a wall. *Penetrate* can refer to 1) the *instantaneous act* of the wire *piercing* the wall, or 2) the *ensuing, post-actional relationship* where the wire comprises a *structural intersection* of the wall. We can employ the prefix, *initio*, to designate the *initial act* and *subso* to identify the *ensuing relationship*. The wire first *initio-penetrates* the wall, then ceases that *action* and takes up a subsequent *relationship* of *subso-penetrating* the wall.

Some verbic relationships are *static*; i.e., the wire *subso-penetrating* the wall. Others are *dynamic*, as one person *supporting* another. The prefixes *stato* and *dyno* differentiate between these two cases. Thus, after the wire once *initio-penetrates* the wall, it then *subso-penetrates*, or *stato-subso-penetrates*, it. The person, however, who, after first *initio-supporting* the other person, continues the *subso-supporting*, is *dyno-supporting* the other person. A *dyno-relationship*, even a *dyno-subso-relationship*, is really a *continually recurring initio-relationship*. All *personal*, or *volitional*, relationships are *dyno-relationships*.

Trans-estatism exists in either of two *cycles*. In one cycle, *one* of the two realities is *primary, attaining to function in the estate* of the other reality and *as the other reality*. In the remaining cycle, the roles are reversed, the *other* reality being the *primary* reality. *Both* complementary cycles of trans-estatism must exist in order for *either* to exist, a requirement known as the *law of expandent completion*. *Expandence* refers to the *simultaneous*

existence of both cycles of trans-estatism. Trans-estatism is pseudo-expandence.

Each cycle of *trans-estatism* encompasses two phases, or *terminants*. One can visualize a trans-estatal cycle geometrically, as a *directed line* extending from the center of one sphere, the *primary* estate of that cycle, to the center of another sphere, the *secondary* estate of that cycle. One terminant of such a schematicized trans-estatal cycle is represented by the point where the trans-estatal line *exits* the boundary of the *primary* estate and is called *exo-estatism*, which signifies *attaining to function outside of one's primary estate*. The second terminant, represented by the point where the trans-estatal line *enters* the boundary of the *secondary* estate, is called *endo-estatism*, which means *attaining to function inside a secondary estate*. A terminant can also be referred to as *pseudo-trans-estatism*. The terminantial verb forms are *exo-estatize* and *endo-estatize*, while the verb form of *trans-estatism* is *trans-estatize*.

Exo-estatism can also be referred to as *transcendence*, whose verb form is *transcend*. *Endo-estatism* is *immanence*, whose verb form is *immanend*. Since *exo-estatism* is always with respect to one's *primary estate*, you can see that one does not *transcend* an estate in which one has *no part*. *Expandence*, that is, symmetrical, duo-cycled trans-estatism, is the *multiplication of the number of estates* in a given reality; i.e., *expansion of the boundaries* of that reality. *Multi-estatism*, as in *multilevelence* or *multidimensionalism*, refers to the realities of the multiple estates of expandence or trans-estatism *as a single, multi-estatal reality*.

2. Unital Translevelence

Translevelence, whose verb form is *translevelate*, is trans-estatism applied to

a levelatic estatism, where *levelates* are *estates*. (Other trans-estatisms might be, for example, *trans-dimensionalism*, where *dimensions* are *estates*). *Unital translevelence* is translevelence applied to the *unity mechanism*. One cycle of unital translevelence is *unifier-unitant translevelence*, in which a *unifier* also functions in the estate of its *unitant* (or unitants), *through alignment with its unitant (or unitants)*. The other cycle of unital translevelence is *unitant-unifier translevelence*, in which a unitant (or unitants) also functions at the levelate of its (their) unifier *through alignment with its (their) unifier*.

Levelatic expandence, or *expandolevelence*, refers to the simultaneous existence of both cycles of translevelence; that is, to *unifier-unitant/unitant-unifier translevelence*. In accordance with the law of expandent completion, a *unifier* cannot attain to function *at the levelate of a unitant and as a unitant* unless the *unitant* attains to function *at the levelate of the unifier and as the unifier*, and vice versa.

3. Visualizing Unital Translevelence

Let us put these concepts of expandence and trans-estatism to work in a levelatic example; that is, concerning *expandolevelence* and its cycles of *translevelence*, with the latter's terminants of *exolevelence* and *endolevelence*. Imagine, if you will, Michael of Nebadon as a local-universe-level unifier and the mortal planetary humans of Nebadon as corresponding planetary-level unitants.

Years pass, eons go by, and the unity progressively experientializes. Each generation exceeds its predecessors in unification. Harmony appears and grows. Michael and his children are one. Has he attained to them—or have they attained to him?

It is both. For that is the mirror-cycled nature of trans-estatism. Eyes attuned

to the *human, unitantial cycle* perceive each mortal child *rising above the earthly estate*. This is *transcendence. Exolevelence. Dyno-exolevelence*. And they see each mortal child and the variegated collectivenesses thereof attaining to the levelate of local universe significance and *becoming* the presence of *Michael of Nebadon*. This is *immanence. Endolevelence. Dyno-endolevelence*.

But eyes on high, attuned to the *creatorial, unifier cycle* perceive Michael breaking free of the bounds of his local universe estate. This is *transcendence. Exolevelence. Dyno-exolevelence*. And they recognize Michael entering into the levelate of *planetary mortal significance* and living in and as each planetary child and also in and as the *supersummative-ness of their versotonic conjoinings*. This is *immanence. Endolevelence. Dyno-endolevelence*.

Translevelence—pseudo-expandolevelence—or any other trans-estatism is not a *movement from one estate to another*, but rather a *linking of multiple estates* as seen from the perspective of *one of the estates involved*. The portrayal in *The URANTIA Book of the eternal and divine purpose* (32:5.1-32:5.2) is a description of an expandent mechanism, or *expandate*. Especially revealing, in this light, is the specification of *eternity as a cycle and the endless purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time* (32:5.3-32:5.5).

4. Triatal Translevelence

Any reality is created as a multo-unity by and in its triate of identity. Let us look at the world through the eyes of a unitant in a multo-unity. Visible to our gaze are our co-unitants as they function in various situations. To our direct senses they are the unital *prototons*—complete, independent realities. But

there gradually experientializes in our minds increasing awareness of the *versotonic* realities—the *roles* of the prototons singly and in combination *as committed, maturing versotonic realities of the unity*. And as we perceive this versotonicity, we thereby espy the *synthotonic oneness* of the unitants at the synthoplanic levelate of the unity. Thus we recognize the versotons as *specialized presences of the prototons*.

Within the unity, the unital *protoplane* is the ground on which we, as unital prototons, walk with sure feet. Here spreads the entire *sensible* unital universe. Here tread men and women; here spin dust motes; here echo musical notes: realities in *unassociated phases*.

The *versoplane* is the highest mountain in our unital universe, which we never ascend as independent prototons but scale only as committed unity members and associations. Its lofty precincts are attained only as an inner experience, beyond the senses—for *prototonic versotonization* is an *interlinking* process, where *portions* of each indivisible *prototon* are combined as the indivisible *versotons*.

The *synthoplane* is the residing place of the absolute and (directly) unknowable oneness which, in ways beyond our (unital) comprehension, makes the scaling of the versoplane possible. The *realities* of the *versoplane*, the *versotons*, are superunitally derived, the realitization of prototonically unimaginable harmonies and synergies that emerge from us individually and jointly in magical ways.

A triate can more properly be referred to as a *triate-unity*, for every triate is an *identifying* triate, within whose being arises an *identified* multo-unity. From within our unity, the blue sky above us is the plumblessness of the triate of identity of which our multiatic proto-unital universe is only a part.

To imagine, from our vantage in the unital *protoplane* or even from the unital

versoplane, that we—localized realities that are contained within that blue vastness—could ever attain that vastness in our beings is a high thought indeed. For in the identifying triate of the unity, our whole unital versate is only the periphate—one specialized part—of the triatal versate.

But a unity's unitantial prototons find themselves, under some unseen influence, developing harmony in their roles as the versotons and bringing out, in their versotonically unified diversity, synergistic and transcendent realities. This is the influence of the unifier. The unifier is invisible—in a sense *is* the blue, encompassing heavens, beyond the direct attainment of the unitants. But through their response to the unifier, the unitants transcend the multo-unity, realizing in their unity the estate of the *unifier*. And the unifier to which the unitants attain is the *focalate* of the unity's *triate of identity*.

5. Taking Stock

This letter concludes your course in *structonics* and your basic introduction to multilevelate reality. The letters you have received on *homolevelate triates* (letter #2), *homolevelate unities* (letter #3), *heterolevelate unities* (letter #4), *heterolevelate triates* (letter #5), and *expandence* (letter #6) cover the field of *structonics*, also referred to as *pure multilevelate reality*. It is specified as *pure* because it is based on *independent observation and thought* and, though inspired in part by *URANTIA Book* teaching, *is not dependent* on *The URANTIA Book* for its development *or forced* in any way to fit or accommodate the *URANTIA Book* or any other model.

More detailed instruction on structonics—for example, vectorial analyses of the versoplane—is available in "The Diamond Ladder," the first chapter of my book, *The Multilevelate Universe*, which is the seminal work on multilevelate reality. "The Diamond Ladder" will be supplied to those

persons electing to pursue advanced study, specifically *genonics*, as described below.

You will receive two more letters, one about *unitence* and one about *trinities*, in connection with completing this course in structonics. These will not be a part of the *structonics instruction*, but rather examples of *structonic models*. A *structonic model* is a conceptual mechanism built entirely or in part *by the tools and techniques of structonics*. Although employing the standard structonic tools, it can *introduce new qualities* and *develop structonic extensions*—specialized complements to the standard structonics suite.

From this point on, my multilevelate reality instruction to you will largely comprise *structonic modeling*. The models will be steps on a conceptual stairway converging to a distant target. As the weaving of the overall model proceeds, the mesh will be drawn finer, the pattern increasingly guided, elements introduced to reach pre-determined goals, complex knots fashioned to pre-existing specifications.

The ultimate goal will be a unified model of reality; more specifically, a multilevelate reality supermodel capable of generating the *URANTIA Book* cosmology through a rational, systematic, and coherent set of explained principles and relationships.

In a way, *all of this* will be *structonics*—in the sense that structonics will do much of the modeling work. It will be *applied structonics*, as contrasted with *theoretical structonics*: the *use* of structonics, rather than the *study* of structonics. *Structonics*, in its larger sense, is a synonymn for *multilevelate reality*.

Troy R. Bishop

Seven - Unitence

Letter #7
Unitence
January 28, 1993

My Friend:

In this letter I would like to introduce you to the multilevelate reality concept of *unitence*, including the localizations of unitence known as *unitentions*. Unitence is an example of a structonic model but is not a part of the *unified MR model*, which I am presenting to you through the various courses in structonics.

1. Phases of Unitence

In order to be a *unifier*, a reality must possess within its being some *agency* that causes its associated unitants to respond to it, patterning their individual and collective beings in echoing similitude of that of the unifier. This agency of the unifier is called *unitence*.

Unitants, also, possess unitence, though in a *reactional* sense rather than in the *activational* sense of the unifier. Unitence in *unitants* is called *unitivence*, or *unitivity*; the *unitants*, accordingly described as *unitivent* or *unitivistic*, are called *unitivons*. In their unital role as unitants, they are referred to as *unitivates* (a *functional* term). The *unifier's* *activational* manifestation of unitence is called *unipotence*, or *unipotivity* the *unifier*, therefore, described as *unipotent* or *unipotistic*, is called a *unipoton*. In its unital function as unifier, it is referred to as the *unipotate*. Since a triatal focalate is a unifier (of its multo-unity) (see letter #6), any focalate is a *unipotate* over all of its

submultiatons (multo-unital unitants), which thus function as *unitivates*.

You might wonder whether the concept of *unitence* displaces the role of the *diffluate* as the medium-of-influence between focalatic unifier and submulto-unital unitant. No. Unitence is a single, golden thread winding through focalate, diffluate, multiate, and submultiaton alike, joining them together as a cohesive whole. Unitence facilitates the *focalate-diffluate junction* as well as the *diffluate-multiате interface*. Unitence enables the *unifier* to *guide* and the *unitant* to *follow* in the harmony of the unity. As the unseen distributor of unity to a vast universe of things and beings high and low, simple and complex, *unitence is unity*.

The word, *Deity*, as employed in *The URANTIA Book*, is a multiply-used term, a linguistic entranceway to a cosmological concept matrix located far ahead of the current capabilities of Urantia's language and concept base. The writers of *The URANTIA Book* have of necessity applied this *single appellation* to *multiple related meanings*. *Deity*, in *The URANTIA Book*, variously signifies, for example: 1) *a high reality* (called *unitence* in MR) *visualizable as unity* (103:7.3; 117:3.9); 2) *a being or reality* (called *unipoton* in MR) *possessing or manifesting this high reality* (0:1.1-0:2,6; 10:2.8-10:3.1); or 3) *a rank or level* (called *unipotate* in MR) *associated with this high reality or being* (31:9.1). Two unambiguous *Deity*-related *URANTIA Book* terms are *divinity* (multilevelate reality's *unitivity* or *unitivence*) and *divine* (MR's *unitivistic* or *unitivent*).

2. Unitentions

I mentioned in my letter #3 to you that ultimately there is only one unitence, or *Deity*, and that it cascades in fluid featurelessness down from infinity upon and through all things (refer to letter #3 for more on *Deity*). But the universal

unitence can *localize* by associating with a *non-unitent reality*—otherwise known as an *isotence*, or *isoton*, also called an *isate*. An isotence that is such a medium of manifestation of unitence is called a *uniality*. The *total* reality of a combined *unitence* and *uniality* is called a *unitron*.

Any *unifier* or *unitant* is a *unitron*. The localization of pure unitence in a unitron is called a *unitention*, being a *unitpotention* or *unitivention* as it is a localization of *unipotence* or *unitivence*, respectively. A *unitron* is either a *unipoton* or *unitivon* as its unitention is a *unipotention* or *unitivention*, respectively. Thus any unifier, unitant, prototon, synthoton, or versoton is a unitron possessing its own individual localization of unitence. An isotence that is not a uniality—that is, that is not associated with a unitence in and as a unitron—is called an *inchoality*.

One can visualize unitence (Deity) as an *elastic tension* that tends to *pull together isotons* (non-Deity). Without *unialities* inside its elastic squeeze, a potentially localizing, or unitentionizing, unitence would *collapse upon itself* and *disappear* as a localization of unitence, a phenomenon known as *deunitentionization*, or *unitent delocalization*—more specifically, *deunitiventionization* or *deunipotentization*.

I sometimes refer to "a" unitence, implying *localization*—*one* unitence, as contrasted with *another* unitence—even though unitence is one non-localized, universal unity. The reason for this is that *to the observation of non-unitences*, unitence (Deity) can individuate as a manifestation of apparently non-unialitized unitence: *pure unitence*. It accomplishes this localized diminishment of *quantitative*—but not *qualitative*—universality through association with what is called a *unitent uniality*—the equivalent of a uniality that, to non-unitences, is itself near enough to the estate of unitence to be indistinguishable from the universal unitence of its association.

Until they become associated with *isotonic* unialities, thereby becoming *unialitized unitentions*, however, such unitentions, known as *free unitentions*, do not function in the planes of reality as we know it—in *non-unitent*, or *isotonic*, reality. The universal direction of reality movement, or association, is *unitenceward* for *isotons* and *isotonward* for *unitences*.

A unitention, whether *free* or *unialitized*, is an individuation of pure unitence (Deity) and (qualitatively) is to unqualified unitence as a drop of water is to the sea. It is *unitence*, and it is *a* unitence. A Thought Adjuster, as described in *The URANTIA Book*, is a unitention, *free* until *unitronized* through *personalization* by fiat of the Universal Father or by temporary or permanent association with a mortal or post-mortal uniality (realities of mind and body) through association with the mortal or post-mortal *personality*. In enabling the mortal of association to be a *unitant* or *submultiaton* in unities and triates at the level of the local universe or higher, even up to the *supreme* level, the Adjuster functions as a *unitivention*, the endowment of *divinity* to the mortal enabling the mortal to unify under the *unipotence*, or *Deity*, of the unipotatal unifier or focalate.

To visualize unitentions, one can imagine sucking small bubbles of air into various areas of a large, thin sheet of rubber. This creates bobbing, balloonlike spheres, which one then twists into stability, trapping the air inside them. The *rubber sheet* in this analogy is *undifferentiated unitence*. Each encompassing *rubber sphere* is a *unitention*, a *localization of unitence*, regardless of whether the unitention is a *unipotentention* or *unitivention*. The *air inside a given sphere*, which gives form and identity to that individual unitention, is the unitention's *uniality*. *Combined air and rubber sphere* is the *unitron*. Unitent delocalization is visualized as one of the bubbles being either untwisted or not twisted completely, the air escaping, and the thin rubber of the former sphere thickening and returning to its previous

unstrained, unassociated phase.

3. Structonic Modeling

The substance of this discussion of unitence-related phenomena is a typical structonic model. Developmental structonic modeling typically involves *two alternating phases*: 1) a *radiative* phase, or *radioceptive* phase, involving the *creation of new elements, called radiocepts, for use in the model*, and 2) a *gravitative* phase, or *gravioceptive* phase, where the new elements of the *radioceptive* phase are *consolidated into the body of the developing structonic model, their consolidations being called graviocepts*. You will see this pattern repeatedly in the comprehensive structonic model of multilevelate reality gradually being presented to you. The pattern of alternating radiation and gravitation is the universal outbreathing and inbreathing, the dual cycle of creative diversification of pre-existent unity and consummative consolidation of post-unity taking place throughout the universes in all processes great and small.

My next letter to you will be the final example of structonic modeling and will discuss *trirates*. As this current letter generated *radiocepts* involving *unitence*, the next letter will develop *graviocepts* that weave together the structonic concept of triates with the structonic model of unitence to produce multilevelate insight into the phenomena described in *The URANTIA Book* as *trinities*.

Troy R. Bishop

Eight - Trinates

Letter # 8
Trinates
April 6, 1993

My Friend:

In this letter I would like to introduce you to some special *triunities* and *supertriunities* known as *trinates*, or *treities*, and also to analyze some important *URANTIA Book* concepts involving instances of these tristructuralities. The trinate is a structonic model but is not a part of the *unified MR model*.

This letter is not technically a part of the MR coursework and can be skipped with no impact on your MR study; however, the material it contains can shed light on numerous *URANTIA Book* teachings.

1. Unitent Multiunities

Unital prototons are *unitants*—*unitivons*. A prototon in a given unity, however, *may* also be a *unifier*—*unipoton*—of *another* unity, thus being also the *focalate* in the triate of identity of the *latter* unity.

A *unitent multiunity* is a multiunity in which the reality that each of the unitronic prototons is committing to the unity is the prototon's *unitence*—either *unitivence* or *unipotence*. Let us examine a unitent *biunity*. Three *versotons* populate its *versoplane*, each a *unitence*. The two *monotrons* are: 1) the *unitence of the first prototon* and 2) the *unitence of the second prototon*. The single *duotron*, the *sumotron*, is the *unitence of the first prototon* and the *unitence of the second prototon* joined as *one*.

Each of the two monotrons is *pure unitence*, possessing no *versotonic* unialities with which to associate in order to avoid deunitentionization. But each is kept from delocalizing by some or all *the uniality with which it associates in the protoplane* in its (the monotron's) primalate phase as the unitention of the prototonic unitron.

Though the *monotrons* are thus exempt from diffusion of being, the *duotron*, the *conjointness of the prototonic unitentions*, possesses no uniality of association in the unitent biunity through which to escape—as a conjointness—from deunitentionization. But it *can* have uniality provided to it *from another quarter*: from a conjointness of some or all of the unialities (called *prototonic unialities*) subject to the control of the unitences of the prototonic unitrons, whether these unialities are the *unitronic unialities of the prototons themselves* (thus being called *direct unialities*) or of *multiatons in triates in which the prototons are focalates* (thus being called *indirect unialities*). In the former case, it is *unitivences* that are being unified in the unitent biunity, which is thus a *unitivent biunity* in the latter case, it is *unipotences* that are being unified in the unitent biunity, which is thus a *unipotent biunity*.

In order for the multitronic versotons in a unitent multiunity to unitentionize, each prototon—*unitron*—must consist of a perfectly unified unitention and unialities (direct or indirect). Only in this way will a prototon be able to convey unialities subject to it to its multitronic offspring. Also, for each possible grouping of multiunital prototons, the prototonic unialities that it conveys must align with one another as a single conjoint uniality of a corresponding versotonic multitron. Because of this, all *experiential* unitent multiunities, whether they are *unipotent* (Deity) multiunities (as the experiential trinities described in *The URANTIA Book*) or *unitivent* (divinity) multiunities (as the finaliter trinitizations described in *The URANTIA Book*), require *long periods of time* in which to *experientialize*.

2. Unipotent Multiunities

Consider a *unipotent biunity*. Each of the two prototons, being a *unipotate* in some triate, is—as prototon in the unipotent biunity—contributing its *unipotence* to the biunity. The action of the two empowering prototonic unipotons is in effect to create a single new, finalateward triate, a *conjoint triate*—called a *coniate*—in which the *ancestral biunital prototons* are a *compound difflluate*.

In the coniate, the ancestral biunital prototons—as *difflluate*—subjugate some of their indirect prototonic unialities to the control of the unitent biunital duotron. One unialital phase associates with the unipotent biunital duotronic unitention as its *uniality* in a newly borning *unitron*. The other unialital phase is *multiate* to the new unitron, which thus is a *unipoton* and is the *focalate* of the coniate. The coniate's unipotatal *focalate*, unitentionized—*unipotentionized*—as a duotron in the unipotent biunity and unialitized in the coniality, is called a *conipotate*, a *conjoint unipotate*. Being a conjoint unitron, it is called a *conitron* (*conipoton*) and its conjoint uniality called a *coniality*. As the focalatic creator of the multo-unity of its conipotatal focalateness, the conipoton is a *conjoint creator*, the creative conjointness of the unitent biunity's two unipotonic prototons which together produce and uphold the conipoton in their creative unipotent biunion and their conjoint unialital divestment.

Through the act of *conjoint creation* in enfocalating the multiate of the coniate, the unipotentionizing unipotence and its twin-born coniality become *conipotate*—*conjoint unipotate*—to an entire realm of ancestral-unipoton-supplied multo-unital reality.

The URANTIA Book contains examples of successful and unsuccessful unipotentionization—that is, *unialitization* of a *unipotention* to produce a

unipoton and stabilize the *unipotentation*. A *successful* unialitization of a unipotent duotron is described in the recital of the trinitization of the Infinite Spirit—the Conjoint Actor—by the Universal Father and the Eternal Son, in which the Infinite Spirit *Deitizes* (*conipotatizes*) through conjoint creation of the central universe of Havona (his *coniality*) (8:1.7). An *unsuccessful* unialitization, terminating in *deunitentionization* because of the unavailability of any matching uniality, was the attempted eventuation of the 28,012th Architect of the Master Universe (31:9.10).

3. Triniates

A *triniate* is a *unitent multiunity* that incorporates *trions* in its being. A *unitent biunity*, multiple as (2:1:3), is a triniate, because its *versotons* are trions. Since its trions, which qualify it as a triniate, are *radions*, this type of triniate, a *unitent biunity*, is called a *biunital triniate*, or *radiative triniate*, also known as a *radio-triniate*.

A *unitent triunity*, multiple as (3:1:7), is a triniate, because its *prototons* are trions. Its trions being *gravitons*, a *unitent triunity* is called a *triunital triniate*, or *gravitative triniate*, also known as a *gravio-triniate*. *Triniatal trions*, both radiative and gravitative, are called *triplons*. A gravitative triniate, versotonic as *seven*, produces *seven* unitrons of mutually similar unitence; that is, *all* are *unipotates* or *all* are *unitivates*. If all seven are *unipotates*, each is the focalate in its own resultant triate of rulership variously upheld by the three prototonic unitrons and their auxiliary triates.

The dominant activity, or attribute, of a *biunital triniate*—a *radiative triniate*—is occulative movement *away from* the synthotonic *oneness*; that is, is *diversification*, in producing the third, or conjoint, triplon. The dominant activity, or attribute, of a *triunital triniate*—a *gravitative triniate*—is

unification, occulative movement *toward* the synthotonic *oneness*.

4. Trinitivities

The two-story combination of a unitent biunity and a unitent triunity—radiative and gravitative triniate—is called a *trinitivity*. A trinitivity is primalate in the two biunital prototons and finalate in the seven triunital versotons. In its *radiative* phase, embodied in the unitent *biunity*, the *two* radio-triniatal prototons join together their unitences as *one* to produce the radio-triniatal unitent duotron, their versotonic unitent conjointness. Thus, the *two* unitences radiate outward to become *three unitences*.

In the *gravitative* phase of the trinitivity, the *three* radio-triniatal versotons join together as the triunifying unitences of gravio-triniatal prototons in a *gravitative* triniate, a unitent triunity, committing themselves to *oneness*. Seven versotonic unitences—gravio-triniatal versotons—ensue.

Triniates and trinitivities are known as *trirates*, or, alternately, as *treities*. Trirates, whether single-storied, as in triniates, or double-storied, as in trinitivities, possess pure unitentions as versotons. *Unipotent* trirates are always accompanied by auxiliary tristructurations in the form of triates, each triate having as focalate a *unipoton* in which one of the treital versotons is the *unipotentation*. *Unitivent* trirates always produce *unitivons* whose *unitivences* are the treital versotons. Thus, coordinated unialital unification always accompanies the unitent unification occurring within a trinate. Each of the three types of *treity*—radiative triniate, gravitative triniate, or their twofold combination as a trinitivity—corresponds to a separate type of *trinity* described in *The URANTIA Book*.

5. Some *URANTIA Book* Trirates

The URANTIA Book requirement that only *Deity*, and not personality or any other reality, is joined in a trinity (10:4.4; 10:6.2; 104:2.3; 106:5.3-106:5.4) is in agreement with the multilevelate reality definition of a *treity* as the combination only of *unitences*; i.e., *unipotences* and, as described below, some (trans-estatally Deified) *unitivences*.

The existence of two types of triniatal trinities—one (radiative) possessing *two* unifying prototons and one (gravitative) possessing *three* unifying prototons—corresponds with the *URANTIA Book* teaching that trinitization by Deities can involve *two* Deities or alternately can involve *three* Deities (13:1.12-13:1.13).

The creation of a Paradise Creator Son by the Universal Father and the Eternal Son joined in the bonds of creative union (21:1.1-21:1.2) is a radiative triniatization, the first type of *URANTIA Book*-revealed triniatal trinity, where *two original realities* create a *third, derivative reality*. So, also, is *finaliter trinitization*, where *two finaliters* produce a *third being*, a *conjoint offspring* (22:7.5).

A finaliter trinity is a *unitivent*—not a *unipotent*—triniate. A unitivent triniate can only exist if each unitant (unitivon) is perfectly unified internally so that the unitivonic unitivention can submit the internal, or direct, unitivonic uniality to the unitivent triniate. Such perfect internal unification of a unitivon, however, can only be obtained by the unitivon's being aligned as a unitant with a unipotatal unifier so as to be an expression of *unitpotence*—*Deity*. Thus, through trans-estatism, unitivity attains to Deity and Deity to unitivity. *Unitivence* and *Deity* are relative terms specifying the *framework* of a given unitence. Unitivence, divinity, with respect to one's *unipotateward* realities (one's unifier), is, when successful in unifying one as a unitant into one's containing unity, unipotence, *Deity*, with respect to one's subject unialities, either direct or indirect.

This explains why *The URANTIA Book* teaches that finaliters can trinitize even though it also teaches that only *Deity* can trinitize. Finaliters are described in *The URANTIA Book* as *divine* (103:7.2; 108:0.1; 111:2.2; 116:3.4; 117:4.8; 117:6.8), but not as *Deity*. *The URANTIA Book* teaches that the term, *God*, refers to a *personality of Deity* (0:2.6-0:2.18). It also teaches that finaliters are destined to become *personalities of the Supreme* (117:5.3-117:5.4). The fact of the ability of finaliters to trinitize, combining their individual *unitences*, which are *unitivences*, reflects their Deitizing divinity as personalities of the Supreme (117:5.3-117:5.4), *divinity* becoming *Deity*, *unitivity* and *unipotivity* shown ultimately as *one, God the Finaliter*, man having progressed from animal to angel, then spirit, then God (48:8.4).

In order to receive permission to undertake trinitization, teaches *The URANTIA Book*, two proposed finaliter partners (prototons) must demonstrate beforehand that each already has independently envisioned the same concept to be trinitized (22:7.5). This prerequisite is understandable, for its satisfaction evidences that each of the two is under the influence of a common unifier leading each in the direction of the trinitization concept.

Long periods of time can elapse before the joint concept personalizes (22:7.6). The two finaliters must, as a part of their process of trinitizing, *experientially and jointly become one* with regard to *a particular concept-of-being*. The trinitized offspring *is* their oneness in this concept—*is* this concept come to life and personalized (22:10.2-22:10.8): their conjoint duotronic unitence, unialitized by their joint living experience in the concept.

In bringing the trinitized offspring into being, the two trinitizing finaliter forbears come *literally* to *share one spirit on the ultimate functional level* (22:7.8), an instance of unifier-unitant/unitant-unifier trans-estatism; that is, *expandence* involving the *transcendence* and *immanence* terminants of both

of its *translevelence* cycles. Their single trinitizing episode *exhausts* their *trinitizing potential* (22:7.3)—a limitation that does not apply to the infinite Deities when they create through trinitization, supplying unialities to their offspring from infinite triates over which they are unipotates.

Since finaliters are not unipotates over any triates, the unialities they supply to their conjoint unitent offspring are *taken from their own personality realities*. This explains the *URANTIA Book* teaching that one of the trinitizing partners gives up to the offspring some personality prerogatives (22:7.7-22:7.9), resulting in apparent modification of personality of the parent. This further confirms that a finaliter triniate is a union of *unitivences*, constituting a *unitivent biunity*, and that the offspring is a *unitivon*.

A *unitent triunity* comprises *three unitants*. This is the second of the two *URANTIA Book*-revealed varieties of triniatal trinity, a trinity of *three* Creators (or consummators). Like a unitent *biunity*, it, too, is a triniate, since it has a *trionic unitent planate*. But in the unitent *triunity*, the *prototons*—not the *versotons*—are the trions.

A unitent triunity is a *triunital*, or *gravitative*, *triniate*. The dominant attribute of this type of trinity is *unification*—the *three* becoming *one*. This attribute is characteristic of the *experiential trinities* (0:12.5-0:12.8), which, being *triunities of Deity*, or *unipotence*, are *gravitative trinities*. The experiential trinities are: the *Trinity Ultimate* (also known as the *first experiential trinity*) and the *Trinity Absolute* (also known as the *second experiential trinity*). The *Trinity Ultimate* is the *triunity* of the *Deity of the Supreme Creators*, the *Deity of the Architects of the Master Universe*, and the *Deity of the Supreme Being* (0:12.6; 31:9.14; 106:3.2). The *Trinity Absolute* is the *triunity* of the *Deity of God the Supreme*, the *Deity of God the Ultimate*, and the *Deity of the unrevealed Consummator of Universe Destiny* (0:12.7; 106:5.1).

An example of a trinitivity—the third type of trinity described in *The URANTIA Book*—appears in the *URANTIA Book* account of the actualization of the Infinite Spirit. The Infinite Spirit actualizes as the *oneness* of the Universal Father and the Eternal Son (8:0.1-8:0.3)—as the duotronic sumotron in a *unipotent biunity*—a *unipotent radio-triniate*. Subsequently (on a *functional*, not a *temporal*, basis), the Infinite Spirit voluntarily joins as one with the Universal Father and the Eternal Son, pledging eternal loyalty to them (8:1.2-8:1.3). This constitutes a *unipotent triunity*—a unipotent gravio-triniate in which the biunital versotonic monotronic projection of the Deity of the Universal Father, the biunital versotonic monotronic projection of the Deity of the Eternal Son, and the biunital versotonic duotronic projection of the Deity of the Universal Father and the Deity of the Eternal Son as one enter as three unitants into a triunity.

6. Some Subinfinite *URANTIA Book* Triunities

The term, *triunity*, as used in *The URANTIA Book*, has a similar meaning as it does in multilevelate reality except that in *The URANTIA Book* the meaning is restricted to triunities of *infinite unitants*, which can only be the Seven Absolutes of Infinity (which I shall call, in this context, Absolutes). A triunity requires a unifier, and the estate of a unifier must exceed that of its unitants. Only the Universal Father, capable of unlimited primalatic manifestation, could be the unifier of a triunity involving the Absolutes. Thus, only those associations of the Absolutes *that include the Universal Father* can be triunities in the *URANTIA Book* usage of the term. Any combination of the Absolutes that does not include the Universal Father could have no unifier and thus would only be a *functional association*, not a *unity*. The name given by *The URANTIA Book* to such a unifierless association of Absolutes is *triodity* (104:5.1).

Though *The URANTIA Book* teaches directly about the infinite triunities (104:3.1-104:4.47), it teaches only indirectly about subinfinite triunities, which it does not include in the definition of *triunity*. But a multilevelate reality understanding of unities and triunities can provide cohesive insights into widely separated but related descriptive statements in *The URANTIA Book* that involve these indirect teachings.

For example, there are seven types of *Reflective Spirit*, all of Trinity origin (17:3.1). Each Reflective Spirit corresponds to a versoton in a triunity of Universal Father, Eternal Son, and Infinite Spirit (17:3.1). The Reflective Spirits are a *versate* similar to the versate that is the *Master Spirits* (17:3.1), the latter being sevenfold Deity derivatives of the *Infinite Spirit* (16:0.1-16:0.9).

Each superuniverse headquarters possesses one of each type of the *Seven Reflective Spirits*, accruing a complete versate of a Father-Son-Spirit type of triunity (17:3.1). Each Reflective Spirit creates a *Reflective Image Aid*, with which to communicate with the Ancients of Days of the superuniverse concerned (17:4.1-17:4.2). Such communications can require *one*, *two*, up to *seven* of the Image Aids (hence Reflective Spirits) (17:4.2). This is because *that which is being communicated* comprises various facets of the unity of the Reflective Spirits and is therefore supersummative of the spirits themselves, synergistically actualizing various aspects of the superunital oneness of the Father, Son, and Spirit. In other words, the communication is really from the *Paradise Trinity* or *various of its gravio-triniatal versotons*.

The *Ancients of Days*—Trinity-origin beings (18:3.1-18:3.3)—themselves require, at various times, *one*, *two*, or *all three* of their number in order to carry out certain tasks (17:4.2; 18:3.5), which sometimes correspond to *monotronic* tasks, sometimes *duotronic*, and sometimes *treotronic*—always *versotonic*—always in terms of the *gravio-triniatal prototons of the Paradise*

Trinity, OF whose versate the Ancients of Days are a versotonic, or perhaps a versal, image and IN which the Ancients of Days have their existence.

An *embrace*, referred to variously in the *URANTIA Book* narratives, is another example of the presence and action of a multiunity. When the *Universe Mother Spirit* embraces *deserted cherubim*, she, as the focalate of their very being—the focalatic unifier in their triate of identity—transmutes them to a higher estate of being; that is, to *Mansion World Teachers* (38:8.5). No details on the multiplicity of cherubim included in a specific such embrace are given.

The Universe Mother Spirit subsequently re-embraces some of these once-transformed, then progressively experientialized, Mansion World Teachers to transmute them into full *seraphim* (38:8.6). In this transaction, she unifies them in a body of *seven thousand* (38:8.6), grouping them into the *summuliations*, or *total multiatonic population*, of a multo-unity in a specific *seraphim triate*, in which she is the focalate. As the experientializing new seraphim function in the versate—the *experium*—of this seraphim unity, it is up to them, under her unifying, *seraphimizing* influence, to manifest her realities and superrealities in their various unital and subunital phases and superphases.

By what other means would beings transmute from one estate of existence to another? Few beings work alone on high (28:5.14): in one way or another, all are working associates of their fellow unitons.

The *Trinity embrace* creates multo-unities of postmortal ascenders in various numbers. Groups of *seven thousand ascenders* become the protoate in unities of *Those Without Name and Number* (22:4.1-22:4.2). *Seventy-thousand ex-mortals*, clasped in the Trinity embrace, become a unity of *Those High in Authority* (22:3.2). A unity is formed by the influence of the unifier upon

each individual unitant. Thus, in carrying out their *individual* roles as prescribed by the unifier, the unitants are the vessel of the actualization of the *unity itself*.

Seraphim are projected—as *The URANTIA Book* calls it—by the Universe Mother Spirit, in *unit formation*, 41,472 at a time (38:1.1). Certain *pattern angels* and *angelic archetypes* are involved in this process (38:1.1), perhaps as *focalates* for *seraphic multo-unities* in triates in which the Mother Spirit, as diffuate, empowers them.

On Paradise, some *ex-mortals* are embraced by the Trinity in multiates of *seven-hundred thousand*, becoming *Mighty Messengers* (22:2.5-22:2.6). When some *creature-trinitized sons* are subsequently embraced by the Paradise Trinity, they are grouped in multiates of *seven thousand* (22:9.1). *Trinitized Ambassadors* are embraced in classes of *seven thousand* (22:6.1) and *Trinitized Custodians* in classes of *seventy thousand* (22:5.5). Inter-superuniverse unification, it appears, is obtained or enhanced by assigning one-seventh of any given multiate to each superuniverse.

When the presence of a particular local universe *Spirit fuser* is required on *superuniverse headquarters*, *transformations of being* are first rendered in the Spirit fuser (40:10.9). These alterations would seem to include, among other things, the incorporation of such beings, by a *superuniverse unifier*, into a *superuniverse multo-unity* of function. In a similar manner, Spirit fusers and Son fusers are sometimes transformed into a *Havona* or *Paradise* estate of being and relocated to Havona or Paradise, respectively (40:10.9-40:10.10).

On the Havona Circuits, the *Spirits of the Circuits* are *unifiers* of their respective *multo-unital circuit populations*, one spirit for each circuit (14:1.9; 17:1.3; 17:5.4-17:5.5). The *first-eventuated Architect of the Master Universe* coordinates *all Paradise intelligences below the status of Deity* (31:9.1;

31:9.3). This absonite being either is the *sub-Deity unifier* of the multo-unity of all sub-Deity Paradise intelligences or else is the *multo-unital manifestation* of such a unifier.

This phenomenon of multo-unital group classes encompassing—*comprising*—different orders and sets of beings leads to a thrilling insight. Let a *genus unity*, or *genon*, be a *multo-unity comprising the total population of a given order of being*. *All of humanity* is a genon, for example. Or *all of angelity*. Or *all of Mansion World Teacherhood*. Then we can see that the fact of an individual's being influenced by the unifier of the individual's genon has value *not only at the level of the individual*. The *genon itself*—the *totality*—is developing, experientializing super-realities of the unifier, growing intricate, dynamic patterns of supersummative-ness that cast the unifier over the face of the entire multo-unity.

An individual thus has meaning with respect to the whole. In fact, an individual is only connected to another individual *through their joint (existential) unifier*, hence, in an experiential sense, through their *joint unity*—which is exactly what *The URANTIA Book* says about *parts* with respect to a *system* (112:1.17). And thus the Supreme, who is interested exclusively with the total—total world, total system, total universe (10:7.2)—is emerging levelate by levelate in multiple, transcendent, and wonderful aspects over *genons* and *super-genons* and beyond.

7. And now

Now you possess the basic tools of structonics and have seen them applied in sample structonic models. To the degree that you have mastered structonics, structonics can assist you in developing interpretations of multilevelate factors of being through methods suited to your own individual needs.

I wish you well in your universe and Deity visualizing and in your personal and superpersonal unification. Near the end of *The URANTIA Book*, its authors write that *all of man's universe romancing may not be fact, but much, very much, is truth* (196:3.31) You and I are romanticists who follow a trail, for a moment, shoulder-to-shoulder. A distant music we hear, its beauty thunderous and celestial. The demands are real and unique. So, also, are the achievements. As Margaret Gilbert, of Roscommon, Michigan, has written to me, between her grapplings with *Starwind's Spatiums Mindus* and *Spiritus* as well as with its feldically absolute *Paradatia* and its *spatial supercontinuum*, "Thank you for stretching my mind!"

Margaret has corresponded to me about a mountain in Utah, christened *Destiny Gulch* by her and her friend, Jean Yorty, of Santa Clara, Utah. To this high promontory these two have sometimes ascended to study the "Destiny" chapter of my book, *Starwind*. In a recent letter, Margaret pays homage to me, to you—to *all* who pursue star-flung truths, as: *those who seek insight into the experiential unity of divergent life levels, those who are attempting the integration of meanings and the unification of values* (48:6.27) - *the poet-philosopher - mystic scientist! Religious insights with mathematical foundations. Sober science swept up into the star-studded skies!*

Troy R. Bishop

Preface

One morning in 1992 my wife awoke and related to me a dream. She was outside on a beautiful evening looking up at the starry sky. Almost imperceptibly she spied a sort of cosmic stage hand, a little white-bearded man furtively hanging up gleaming stars like celestial Christmas tree ornaments. Each star, she realized with the insight of dreams, was a truth for the taking by those who saw it. The "Star Hanger," she said to me, musing.

Without wondering how she could talk with a man so far distant, she inquired of him his reason for working unseen, hanging out stars. Gazing down at individuals being lured to look upward by the beauty of the lights, then some learning to find their way by them, the Star Hanger answered simply: "Well, someone has to get them started."

Now, eight years later, my wife wishes for me to use the name, *The Star Hanger*, for this collection of the tutorial letters that I wrote for my multilevelate reality students.

THE STAR HANGER consists of the eight tutorial letters I wrote for my multilevelate reality students over a period from June 24, 1991 to April 6, 1993. These instructional letters are written specifically for students of *The URANTIA Book*. In them I have also pointed out *URANTIA Book* parallels to multilevelate reality mechanisms and attempted to fill in some missing details of *URANTIA Book* concepts and provide insight, through extrapolation by multilevelate reality techniques, into implications that attend upon *URANTIA Book* mechanisms as described in *The URANTIA Book*.

Troy R. Bishop
March, 2000

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